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A STUDY IN IMMIGRATION

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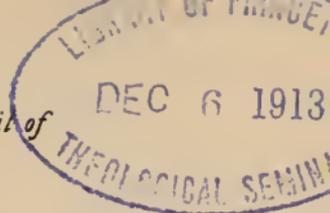
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IMMIGRANTS LANDING AT ELLIS ISLAND FROM TRANSFER BARGE

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THE NEW AMERICA

A STUDY IN IMMIGRATION

CHAPTERS I TO IV

BY

MARY CLARK BARNES

CHAPTERS V AND VI

BY

LEMUEL CALL BARNES

ILLUSTRATED



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To

The Strangers within Our Gates

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I

BEGINNINGS

Every other civilization of which we have any knowledge is so much older than that of America that we can take much for granted. But with America it is different. The why and the wherefore is the constant question; the meaning of it all can only be understood by an intimate knowledge of the fundamental. . . .

In America man stands face to face with a civilization in the making.—A. MAURICE LOW.

I incline to think that the future of America is of greater importance to Christendom at large than that of any other country.—WILLIAM EWART GLADSTONE.

I

BEGINNINGS

THE New America began with the permanent settlement of the English at Jamestown in May, 1607. Their coming brought a serious immigration problem to native Americans.

For more than a century the vision of a "New World" had fascinated European minds and had led many an expedition across the sea in search of a shorter passage to the riches of India, or in hope of finding even greater riches in the precious metals of America. Gold was the lure, not only of Spanish adventurers, but no less of English noblemen and merchants in successive excursions to these shores in the sixteenth century.

The first colonial charter granted to Englishmen for purposes of settlement in the "New World" was conditioned on "homage and rent." The tract of land so granted was known as Virginia and included twelve degrees on the American coast, extending from Cape Fear to Halifax. The stipulated "rent" was one-fifth of the net produce of gold and silver and one-fifteenth of the copper.

Gradually the golden mirage enveloping the New World faded in the clear light of experience, and the New America emerged as a place of ample returns for

the investment of persevering labor and a place of refuge for the oppressed and the poor.

Each of our original thirteen colonies had its own phase of the "Immigration Problem" to solve. In some cases the phase of that "Problem" which was committed to a colony baffled solution and led to delay in the making of the New America.

VIRGINIA

A notable instance was that of the attempt to colonize Virginia in 1606 under a patent granted by King James I. The immigrants, one hundred and five in number, included twelve laborers and "a very few mechanics." There were forty-eight "gentlemen" to four carpenters. There were no men with families.

This company of men was commissioned to form a permanent American colony which was to be "the chosen abode of liberty." The code of laws by which they were to be governed was framed by the King of England. Religion was "established" according to the doctrine and rites of the Church of England, and dissent was forbidden. Tumults and seditions were punishable by death. Legislative authority over the colony in affairs, great and small, was the prerogative of the English king, only.

It may have been due to the disparity in numbers of "gentlemen" and carpenters and other workmen in the wilderness colony that within six months many died of privation and suffering, and those who remained reported of their experiences, "Our lodgings were castles in the air; had we been as free from all

sins as from gluttony and drunkenness, we might have been canonized for saints.”

The coming of one hundred and twenty new immigrants with fresh supplies from England brought a return of hope to the suffering colonists until it was found that the newcomers were “chiefly vagabond gentlemen,” and goldsmiths, intent on digging gold from the earth rather than on industriously building that “chosen abode of Liberty” which had been their original aim.

After the coming of a third company of immigrants, John Smith, then president of the council, wrote to the promoters of the enterprise in England, “I entreat you rather send but thirty carpenters, husbandmen, gardeners, fishermen, blacksmiths, masons, and diggers-up of trees’ roots, well provided, than a thousand of such as we have.”

In 1609, after the ships had gone and the colony was left to face its problem afresh, President Smith required industry of all. “He who would not work might not eat.” So it came about that “gentlemen” became “accomplished wood-cutters.” In the following spring thirty or forty acres of ground were “digged and planted,” the culture of Indian corn being taught by two savages.

Slowly but surely the lesson of industry was learned by the survivors of the company commissioned to found the “chosen abode of liberty” in the New America. The problem of the creation of a free commonwealth by immigrants to whom all freedom was denied by their rulers on the other side of the sea was finally rejected as insoluble.

In May, 1609, "the immigration problem" was again submitted to Virginia under a second charter involving new conditions. The powers which had been held by the king were transferred to the company in England. The colonization of the land was entrusted to "a very numerous and opulent and influential body of adventurers, representing the nobility and gentry, the army and the bar, the industry and the trade of England." Lord Delaware was made governor and captain-general for life.

More than five hundred immigrants left England at the first sailing to work out the solution of "the immigration problem" in Virginia under this new charter. Within a year of their landing the whole number of colonists, including these new arrivals, was sixty—"reduced to that number," says the record, "by indolence, vice and famine."

In 1619 a new solution was attempted. Kings, parliaments, privileged companies, titled noblemen, all had failed. As a last resort the colonists were to attempt the management of their own affairs. On the thirtieth day of July delegates from the eleven plantations of Virginia met at Jamestown for their first Assembly. The session was opened with prayer. Then the Assembly proceeded to investigate and pass upon the proper election of its members in a manner quite modern.

The Church of England was confirmed as the church of Virginia. The salaries of ministers were fixed and it was enacted that "all persons whatsoever, on Sabbath days, must frequent divine service and sermons both forenoon and afternoon." Grants of land were

asked not only for planters, but for planters' wives, also, "because in a new plantation, it is not known whether man or woman be the most necessary."

Taxes were voted on "excess in apparel." Penalties for idleness were appointed, and for drunkenness, and for gaming with dice or cards. Encouragement was offered for the cultivation of corn, mulberry-trees, hemp and vines. Measures were adopted "towards the erection of a university and college," and for "the education of Indian boys who might work for the conversion of their people to the Christian religion."

Whatever opinion may be held concerning any particular enactment of this "first elective body that ever assembled in the western world," its records are of perpetual value as indicating the judgment of the colonists as to their own needs.

In view of current discussion of the different motives actuating the "new immigration" in comparison with the "old," it is to be noted that economic considerations dominated the early settlement of Virginia. Neither the social order, ecclesiastical regulations nor political forms of England were repugnant to these early immigrants. They came quite frankly for the purpose of bettering their material condition, as well as for the enlargement of the domain of England and in the hope of "wynning the savages to the Christian faith."

The Anglican church remained the established church of the colony for about a century. In general, the social ideal of the colonists was a reproduction of the life of England of their time. A landed aristocracy was promoted by the provision that a planter

might claim fifty additional acres of land for every person whom he would transport into Virginia at his own cost. The lack of popular education made it difficult to bridge the gulf between classes.

THE PILGRIMS OF NEW ENGLAND

Out of the same England and nearly at the same period as the permanent settlers of Virginia, came the colonists of New England, but with a totally different immigration problem. They yielded to none in love for Old England and in loyalty to her sovereign, but they found themselves at variance with her restrictions, both civil and ecclesiastical.

The Reformation, whose influence had affected all Europe, had touched England. But in bringing relief from the dominion of the Pope of Rome it had not been able to free the people from the despotic rule of the King of England. Henry VIII. became "pope in his own dominions." In 1539, through his influence, a statute was enacted "abolishing diversity of opinions." Death was decreed equally for denying the king's supremacy and for doubting his creed.

Those who held strong convictions of the need of reform within the established church and against the exercise of civil power in the domain of religion gained the title of Puritans, given in derision by those who were content with the existing order and who resented any suggestion of change.

Queen Elizabeth's "Commission for Causes Ecclesiastical," appointed to search out "heretical opinions, seditious books, absences from divine worship

established by law, errors, heresies and schisms," and to deal severely with all found guilty, relighted the fires of persecution.

In 1608 a company of Independents in the north of England, having chosen John Robinson and William Brewster,—both Cambridge men,—their pastor and ruling elder, emigrated to Holland, "where they heard was freedom of religion for all men." After a year in Amsterdam, recognizing themselves as pilgrims, they moved on to Leyden. But they preferred to live, if possible, under the government of their native land. They began to consider "the most northern parts of Virginia" as a region where they might "live in a distinct body by themselves."

Taking counsel together, they agreed that "It is not with us as with men whom small things can discourage. The people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves straitly tied to all care of each other's good and of the whole."

They succeeded in forming a partnership between their Leyden employers and some business men in London with the arrangement that the services of each emigrant should be rated as a capital of ten pounds, and should belong to the company. No division of profits was to be made for seven years.

The Pilgrims gladly entered into this engagement which bound them for a seven years' term in material things, since it left them free in regard to civic rights and religious liberty. This first colony of New Eng-

land, consisting of forty-one men with their families, with no warrant from the sovereign of England or of any other nation, with no available charter from any corporate body, after a stormy voyage of more than sixty days, landed at Plymouth, December 21, 1620.

The new commonwealth, when it landed from the sea, had an organized church and a system of civil government. Hardships were many through the long New England winter, but when the Mayflower sailed for England in the following April not one of the immigrants sailed with her. The "Colony of Conscience" had come to stay and to work out a destiny for itself and for the New America which was in the making. Retreat was no part of its programme.

Without a charter, they established self-government whose stability depended on their own character and aims. The twelve years which they had spent as immigrants in Holland had given them an acquaintance with the spirit and forms of republican government, a conception of education, of religion and of life, which had not been offered them in monarchical England of their time.

PURITANS OF MASSACHUSETTS BAY

In 1628 the Massachusetts Bay Company sent over from England a number of Puritan colonists, including John Endicott as governor, with his wife and family. They united with other Puritan settlers in the region of Boston harbor and founded the first town of their colony at Salem, which had been chosen by the Company in England as "a convenient place

of refuge for the exiles of religion." The Company had commanded, "If any of the salvages pretend right of inheritance to all or any part of the lands granted in our patent, to endeavor to purchase their title, that we may avoid the least scruple of intrusion," and further, to "particularly publish that no wrong or injury be offered to the natives." Thus did Puritans in England co-operate with Puritans in New England in laying foundations for the New America.

The new colony, having survived its initial hardships and privations, was subjected to the severer test of popularity. In their prosperity, intent on their mission as "a religious plantation and not a plantation for trade," they sharpened the severity of their laws against infidelity and "sectarianism."

CONNECTICUT

The beginnings of Connecticut were made by a group of people under the leadership of their pastor—Thomas Hooker—who emigrated from Massachusetts and, in 1639, adopted a constitution guaranteeing the liberties of the people and creating an independent republic.

Mr. A. Maurice Low, in "The American People," characterizes this as "the only written constitution then in existence that organized a form of civil government," and as "the prototype of the Constitution of the United States."

The constructive work of the ministers of colonial days in shaping civic affairs is worthy of note. Three colonies, Rhode Island, Connecticut and New Haven, owed their origin to three ministers,—Roger Williams,

Thomas Hooker and John Davenport. They, with the Pilgrim colony of Plymouth, stood for larger liberty, both civic and religious, than could be found in the other colonies at the time of their organization.

EDUCATIONAL PROBLEMS

The fact that it was their independent thinking which had led them to leave their native land was allied with the fact that education had a prominent place in the development of the New England colonies. As early as 1624, Governor Bradford, noting the fact that families were teaching their own children as yet because of the lack of a common school, added that "it is not because the need of education is not realized."

Early provision was made for public schools in all the towns of Massachusetts. In 1647 a law was passed providing that every township of fifty householders should have a public school for its children. By 1665 every town had a common school and every town containing more than one hundred inhabitants had a grammar school. As early as 1636 the colonial legislature founded in New Town (Cambridge) the college which was named Harvard two years later.

In Connecticut every town that did not keep a school for at least three months in the year was liable to be fined.

Perhaps no other characteristic of the Virginia colony indicates so marked a contrast to the ideals of the New Englanders as the attitude toward popular education. As late as 1671, Sir William Berkeley, who had been made governor in 1641, thanked God that

“ there are no free schools nor printing and I hope we shall not have them this hundred years; for learning has brought disobedience, and heresy and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both.”

Would it be possible from types of thinking so opposite to evolve a common ideal strong enough to fuse all elements in the creation of a national life?

DEVELOPMENT OF RELIGIOUS LIBERTY

Among those who emigrated from England in 1631 to escape the persecutions of Archbishop Laud, was Roger Williams, a graduate of Cambridge, whose advanced views concerning freedom of conscience and whose advocacy of the separation of church and state, had made him particularly obnoxious to the authorities.

In Massachusetts, finding that the magistrate required the presence of every man at the public worship of the church, he insisted that “ no one should be bound to worship or to maintain worship against his own consent,” and declared that “ the doctrine of persecution for cause of conscience is most lamentably contrary to the doctrine of Jesus Christ.” He became assistant minister at Salem but soon found himself too far from harmony with the ruling powers to be useful there. Later he was assistant minister in the Pilgrim church of Plymouth. In 1633 he became pastor of the Salem church, but was banished by order of the General Court in 1635 because of his persistence in teaching that “ the power of the civil magistrate extends only to

the bodies, goods and the outward estates of men, and not to the souls and consciences.”

In mid-winter he went to the shores of Narragansett Bay, where he purchased land of the Indian chiefs, and founded the colony of Rhode Island, with its basis of civil and religious liberty. In regular session of its Assembly in May, 1664, the colony enacted that “No person shall at any time hereafter be any ways called in question for any difference of opinion in matters of religion.”

NEW YORK

New York, having originated as a trading-post under the auspices of the Dutch West India Company, was the abode of merchants from the first, and a meeting-place for representatives of many nationalities and many creeds. We are told that “twenty years after Hudson had discovered Manhattan, fourteen languages were spoken in its streets.”

In March, 1627, the colony on Manhattan sent a letter to the Plymouth Colony, claiming “mutual goodwill and service,” reminding the Plymouth colonists of “the nearness of our native countries, the friendship of our forefathers, and the new covenant between the States General and England against the Spaniards.” Governor Bradford replied, “Our children after us never shall forget the good and courteous entreaty which we found in your country, and shall desire your prosperity forever.”

The government of New Netherland had published the desire that the population should include “farmers and laborers, foreigners and exiles, men inured to

toil and penury." Free passage from the Old World was offered to mechanics.

At first citizenship was a commercial privilege, not a political enfranchisement. Puritans of Connecticut established whole towns, planting their New England liberties in their congregational way, in the territory claimed by the Dutch West India Company, and met no protest from the agents of the liberal-policied Company. Dutch citizens, watching the experiment, began to grow restless, then to ask for the larger liberties of citizenship.

Out of the general unrest came the meeting of an assembly in 1653, composed of two deputies from each village in New Netherland, and claiming the right of deliberating on the civil condition of the country. The petition of the assembly, drafted by George Baxter, recited that, "We who have come together from a various lineage, we who have, at our own expense, exchanged our native lands for the protection of the United Provinces, we who have transformed the wilderness into fruitful farms,—demand that no new laws shall be enacted but with consent of the people; that none shall be appointed to office but with the approbation of the people; that obscure and obsolete laws shall never be revived."

"Will you set your names to the visionary notions of an Englishman?" demanded Governor Stuyvesant. "Is there no one of the Netherlands nation able to draft your petition? And your prayer is so extravagant! You might as well claim to send delegates to the assembly of their High Mightinesses themselves! The old laws remain in force. Directors will never

make themselves responsible to subjects." He commanded the members of the assembly to separate, "on pains of arbitrary punishment," giving them as his ultimatum, "We derive our authority from God and the West India Company, not from the pleasure of a few ignorant subjects."

The West India Company, being appealed to, declared the resistance of the colonists to arbitrary taxation to be "contrary to the maxims of every enlightened government." The colonists were exhorted to "no longer indulge the visionary dream that taxes can be imposed only with their consent."

Lacking freedom as men, the colonists lacked public spirit. It was difficult to secure men to go to the relief of neighboring villages when attacked by the Indians. As the Company claimed absolute sovereignty, the people claimed from the Company absolute protection. The Company, valuing the colony as property, considered how far expenditure might be justified on business principles.

When rumor came of an intended invasion from England in 1664, a new assembly was held, larger than before. When the English fleet appeared off the coast of Manhattan, the people surrendered, receiving guarantees of security to the customs, the religion, the municipal institutions, and the possessions of the Dutch. Manhattan became New York, with power vested in the people to choose their own magistrates, to elect their own deputies and to have a free choice in all public affairs.

DELAWARE

Within the limits of the present state of Delaware settlement was made by the Dutch as early as 1631. Swedes and Finns came in 1638. They erected "Christiana Fort, and named the territory New Sweden." In 1664, soon after the English conquest of Manhattan, the colonists on the Delaware capitulated, allowing England to complete her possession of the Atlantic coast territory of the thirteen original states.

PROBLEMS OF DISTRIBUTION

Immigration problems of the colonial period were complicated not only by the relations of the colonists with the proprietors but by their relations with each other. All boundaries were in dispute, owing to imperfect knowledge of the geography of the country.

In 1643, in order to provide for their common security and welfare, the colonies of Massachusetts, Plymouth, Connecticut and New Haven, united to form the United Colonies of New England, each retaining the management of its own affairs while all matters relating to the general good were referred to commissioners,—two from each colony. From 1652 to 1820 the history of Maine is merged in that of Massachusetts. The relations of Massachusetts and New Hampshire varied until 1741, when the final separation was made. The New England colonies claimed western boundaries which overlapped the territory claimed by the Dutch West India Company and its colony of New

Netherland. The territory which now is Vermont was claimed not only by New England but by New Netherland and by France. Charter governments, proprietary governments, royal governments, became entangled with each other, to the greater confusion of the immigration problems of all.

Governor Stuyvesant, of New Netherland, finding what he considered encroachments being made on every side, went to Boston and entered complaint to the convention of the United Colonies of New England. His statement of unjust encroachments met a neutral attitude on the part of Massachusetts, and a demand for delay by Connecticut. Baffled in Boston, the remonstrance was carried by an embassy to Hartford. When Governor Stuyvesant asserted his right to territory purchased from the natives, the commissioners replied that Connecticut, by its charter, extended from the Atlantic to the Pacific. "Where, then, is New Netherland?" asked the Dutch protesters. "We do not know," replied the agents of Connecticut.

PENNSYLVANIA—NEW JERSEY

When William Penn had received from the English government a charter for the land which came to be known as Pennsylvania, he issued to the settlers who had immigrated to that territory a proclamation containing these words, "You shall be governed by laws of your own making, and live a free, and if you will, a sober and industrious people. I beseech God to direct you in the way of righteousness, and therein

prosper you and your children after you. I am your true friend, WM. PENN."

He addressed a letter to the natives of the Pennsylvania forests, declaring himself and them "responsible to one and the same God, having the same law written in our hearts, and alike bound to love and help and do good to one another."

The Quaker proprietors in England wrote to the few immigrants in New Jersey, "We lay a foundation for after ages to understand their liberty as Christians and as men, that they may not be brought into bondage but by their own consent; for we put the power in the people."

MARYLAND

The experience of Lord Baltimore illustrates the different characteristics of adjacent colonies in the New America. He visited Virginia in 1629, bringing his family with him, but was refused as a settler on the ground of being a "papist." Greatly to the dissatisfaction of the colonists he secured from the King of England a grant of the territory of Maryland, which they had considered their own province, and widely advertised toleration of all forms of religion in the new colony, although Quakers were fined and imprisoned on refusal to take an oath, or to perform military service.

THE CAROLINAS

The permanent settlement of Carolina was closely connected with the restoration of Charles II. to the

throne of England. During the English Revolution the sympathies of the majority of the colonists of Virginia had been with the royalist party as strongly as those of the majority in New England had been with Cromwell. On the restoration of the monarchy the aristocratic party in Virginia led in organizing a royalist assembly, allying it with the English crown, and thus sweeping away the progress that had been made in self-government.

Those members of the colony who were out of sympathy with this retracing of the footsteps of the past, found the freedom from conventions, both political and religious, in the forests south of Virginia congenial to them, and Carolina gained an element of the population which Virginia lost.

In 1633 Governor Berkeley, of Virginia, was commissioned to institute a government over the people of the Carolina region. Without disputing their possession of lands which they had acquired in part from the Indians, and without discussing political principles with them, he appointed William Drummond, an immigrant from Scotland, as their governor.

Men from the colony of English wealth, nobility and ecclesiasticism, were met there by men from New England, the colony of democracy and non-conformity, who claimed the privileges of self-government as a natural right. The overflow from these two colonies, founded on opposite principles, combined to secure greater liberty than had been granted to either of the parent colonies.

In 1669 a few laws were framed to fit the local needs and, simple as they were, they remained in force

half a century. New settlers were exempted from taxation for a year. Every one joining the colony received a bounty in land, but a perfect title was given only after a residence of two years. When a constitution was forwarded by "the proprietors in England," in 1671, it was promptly rejected by the people, who, intent on solving their own problems, felt no need of outside help.

In 1663 the territory of South Carolina was granted by Charles II. to eight "Lords Proprietors," with authority to legislate "by and with the advice, assent and approbation of the freemen" and "to grant religious freedom."

The proprietors furnished free transportation for immigrants, and established their own agent in the colony to manage all commercial transactions. Soon after landing, the colonists took affairs into their own hands, somewhat after the manner of their neighbors on the north, and instituted representative government for themselves, electing five representatives to act with the five chosen by the proprietors.

Religious liberty attracted dissenters from many parts of Europe to South Carolina. From England came, also, "impoverished members of the Church of England." Scotchmen and Scotch-Irish came, attracted by the fertility of the soil and by the prospect of peace denied them in their native land during the tyranny of Lauderdale.

King Charles II. provided at his own expense two small vessels to bring to Carolina "a few foreign Protestants, who might there domesticate the productions of the south of Europe."

Of the 500,000 Huguenots who escaped from France after the revocation of the Edict of Nantes, many reached America and a large proportion of those who came found homes in South Carolina.

In this freedom-loving colony there came a time of confusion between the will of the "Lords Proprietors" and the people who refused to recognize their authority. Finally, in 1690, a meeting of representatives of the colony disfranchised the governor, James Colleton, and banished him from the province. So South Carolina felt and fought her way to independence fifty years after Connecticut had become an independent commonwealth.

GEORGIA

Georgia, youngest of the colonies, was founded in 1732 by James Oglethorpe, as a place in which the unfortunate, especially those who had been imprisoned in England for debt, might gain a new start in life. By its charter the colony was placed for twenty-one years under the guardianship of a corporation, "in trust for the poor." The institution of courts and all executive and legislative power were given exclusively to the trustees for this length of time. Parliament made a grant of £10,000 to be used in the establishment of the colony. Through private subscriptions botanists were sent to South America and the West Indies to find and bring to Georgia the plants best adapted to its soil.

No colony ever was started with better intentions or treated with greater generosity,—except in the matter of placing on the colonists themselves responsibility for

their own welfare. Those who accepted the opportunities which it offered included not only English, but Swiss, German, Scotch and Hebrew immigrants.

Though generously aided, the colony did not prosper under the rule of the incorporators, who surrendered their charter before the end of the specified twenty-one years. But in 1768, after fourteen years of finding and making its own way to prosperity, we find Georgia reported as "the most flourishing colony on the continent."

THE REVOLUTIONARY IDEAL

What the Dutch West India Company in 1654 had characterized as "the visionary dream that taxes can be imposed only with the consent" of the taxed, was not dispelled by the exhortation of "Their High Mightinesses." It became a part of the inspiring ideal of resolute freemen and found voice after more than a century of waiting, in the Declaration of Independence.

That, too, was counted a visionary dream by many a High Mightiness of the Old World. Were less than four millions of people,—immigrants from the four quarters of the earth, speaking different languages, adhering to differing creeds,—capable of amalgamation for effective service in resisting foreign domination?—capable of that more complete amalgamation which is essential to the creation and maintenance of a national life? Let History reply.

Turn to the roll of honor,—the names of those who helped to create the New America,—and let each respond for the land of his birth. England, Ireland, Scot-

land, Wales, Scandinavia, Holland, France, Germany, Switzerland, and more;—for almost every nation of Europe had representatives here, even then.

Out of the desperate struggle for freedom grew a new and stronger ideal of patriotism, of love for the country to which, voluntarily and unreservedly, they had given their lives, their fortunes and their sacred honor.

Without a common vision, a common ideal, the nation could not have been born. Should the vision fade,—should the ideal fail,—the nation could not survive.

II

DEVELOPMENT

In her form and features still
The unblenching Puritan will,
Cavalier honor, Huguenot grace,
The Quaker truth and sweetness,
And the strength of the danger-girdled race
Of Holland, blend in a proud completeness.
From the homes of all, where her being began,
She took what she gave to Man;
Justice, that knew no station,
Belief, as soul decreed,
Free air for aspiration,
Free force for independent deed!
She takes, but to give again,
As the sea returns the rivers in rain;
And gathers the chosen of her seed
From the hunted of every crown and creed.

.
Fused in her candid light,
To one strong race all races here unite;
Tongues melt in hers, hereditary foemen
Forget their sword and slogan, kith and clan;
'Twas glory, once, to be a Roman;
She makes it glory, now, to be a man!

—BAYARD TAYLOR.

II

DEVELOPMENT

THE infant nation, numbering less than four millions, faced its problems of growth and development in the same resolute spirit that had characterized its struggle for freedom.

After the achievement of independence the intellectual power of the New America began to manifest itself in connection with a mastery of forces which brought far-reaching results in the national life.

The invention of the cotton-gin in 1793 by Eli Whitney, has been said by Edwin W. Morse, in "Causes and Effects in American History," to have had "a greater effect in later years upon political, industrial and social conditions in the South than most of the measures passed by the Federal Congresses."

In 1790 Fitch's invention of the steamboat, and, in 1807, Fulton's invention of the paddle-wheel boat, promoted the navigation of the country's waterways.

EXPLORATIONS

In 1791 Captain Robert Gray, commanding the *Columbia* of Boston, a small ship of only a little more than two hundred tons, on a voyage around the world, entered the Columbia River and sailed up its stream

for twenty-five miles. He carried the American flag around the world, sold furs from the northwest coast in China and brought back to Boston a cargo of tea. His discovery of the great northwest river which he named Columbia, after his ship, was the basis of the claim established by the United States to the Oregon country.

In 1804 the Lewis and Clark exploring expedition, consisting of forty-five men in three boats, starting from the village of Saint Louis, went up the Missouri, over the Rocky Mountains, to the mouth of the Columbia River. Their return in 1806, their reports and the results of their expedition are matters of American history.

In 1805 the exploration of Captain Pike to the headwaters of the Mississippi, and, later, through the country of the southwest, brought to the knowledge of the people some idea of the value of the great almost unknown region included under the name of "Louisiana," which had been purchased from the French in 1800. Besides more than doubling the previous area of the United States, it was found to possess vast agricultural and mineral wealth.

NEW ATTRACTIONS FOR IMMIGRATION

The acquisition of Florida from Spain in 1821, the annexation of Texas in 1845, and the accession of California in 1850 added enormously to the domain of the nation. The opening of these vast areas for occupation attracted new immigration to America from the

crowded countries of Europe, greatly increasing the population of the United States.

Agriculture was not the only lure to the New America, although the opportunity to secure "home-steads" at low prices in addition to the cost of actually settling and cultivating the lands, brought some of our most desirable citizens from across the sea. The fact that a certain portion of the public land was uniformly appropriated for public schools gave assurance of education as well as of material support for family life.

The construction of roads and canals, the building of bridges, the opening of new lines of communication between different parts of the country in the early part of the nineteenth century, brought a steadily increasing immigration to meet the new opportunities for the investment of industry as well as of money.

The introduction of railroads in 1830 brought a new line of development and expansion, revolutionizing previous methods of transportation and opening almost incredible vistas of future prosperity. The manufacture of gas and its use in illumination, the invention of cylinder printing-presses, of the telegraph, of the sewing-machine, of farming machinery, indicate the fact that intellectual development was keeping pace with and inevitably promoting material prosperity, while steadily increasing the demand for physical labor.

It was the great shipbuilding era of the United States. "The building of the ship" not only stimulated the poetic fancy of our Longfellow, but it made a reputation for our workmanship and our American timber unequaled in the world. Not only were our ships built at less cost than those of England, but they

were swifter and lasted twice as long. One vessel is reputed to have made one hundred and sixteen round trips between New York and Liverpool in twenty-nine years, and to have brought thirty thousand immigrants.

It is estimated that in the first year after the announcement of the finding of gold in California, in 1848, one hundred thousand men reached that coast in search of the precious metal. Adventurers whose chief incentive in coming to the New America had been the hope of finding gold or its equivalent hastened to join the "forty-niners," on the Pacific coast.

Planters of the South pushed into the middle West of their latitudes for larger areas of productive land. Puritans of New England, in increasing numbers, pressed into New York, Ohio, and on westward, carrying with them their system of free schools and self-governing churches. Mr. Bancroft tells us that the early Puritans of New England "were the parents of one-third of the whole white population of the United States as it was in 1834."

SOURCES AND CHARACTER OF IMMIGRATION

In the further development of the New America, as in its beginnings, the "immigration problem" was one of serious importance.

The national government began early to scan the numbers, the source, the character, the destination and the occupation of those who came. From 1820, onward, we find regular annual reports of immigration among the Federal records.

Previous to 1883 ninety-five per cent of the total



FINNISH FAMILY

immigration was furnished by Northern and Western Europe, including England, Ireland, Scotland, Wales, Belgium, Denmark, France, Germany, the Netherlands, Norway, Sweden and Switzerland. The great majority came from Germany and Scandinavia. While it is true that "they were prevailingly Teutonic in blood and Protestant in religion," these general characteristics had many exceptions. Their motives for coming were as diverse as those for the coming of immigrants from Southern and Eastern Europe to-day.

Some study of conditions in the countries from which our immigrants come is necessary to a just understanding of various phases of the problems involved in their immigration. For instance, in 1845-1855, the failure of the potato crop in Ireland led to the coming of a million and a quarter of Irish immigrants, many of whom were neither Teutonic nor Protestant. Again, in 1882, their immigration was greatly increased in consequence of another famine.

Those who came from the South of Ireland were of a different race from the "Scotch-Irish" of the North, of whom Professor Commons, in "Races and Immigrants in America," says that "they are very little Scotch and much less Irish," but "the most composite of all the people of the British Isles. . . . They are a mixed race through whose veins run the Celtic blood of the primitive Scot and Pict, the primitive Briton, the primitive Irish, but with a larger admixture of the later Norwegian, Dane, Saxon and Angle."

They were immigrants from Scotland to Ulster in the North of Ireland at the time of the "great settle-

ment," in 1610. In 1718, three hundred and nineteen men of them empowered their agent to negotiate terms with the Governor of Massachusetts for their settlement in that colony. Ninety-six per cent of the whole number wrote out their names in full. It has been said that at that time in no other part of the British dominions could such a proportion of men, miscellaneously selected, have written their names.

Among the Scotch-Irish was a goodly number of French Huguenots and of Hollanders who had come over to England with King William from their native countries. This stream of immigration turned partly eastward and partly southward. At one time it formed almost the entire population of western Virginia and of western North Carolina. In later days the Scotch-Irish passed into Tennessee and Kentucky. Their descendants in that region still are to be found among the "mountaineers," who furnish to-day so large a proportion of the workers in Southern cotton-mills.

Early immigration from Germany was caused by that intolerance both in church and state which led to the Thirty Years' War. Protestantism, which began in resisting abuses in the church, was continued logically in resisting abuses of civic power. In 1710, after the French devastation of the Palatinate, about 13,000 Germans emigrated to England, and of this number about 4,000 came in a single year to America.

ASSISTED IMMIGRATION

The economic incentive was not lacking as a stimulant to this immigration. Professor Commons tells us

that "William Penn and his lessees, John Law, the Dutch East India Company and many of the grantees of lands in the colonies, sent their agents through Western Europe and the British Isles with glowing advertisements, advanced transportation and contracts for indentured service by way of reimbursement." And again, "Not only William Penn himself, but other landowners in Pennsylvania and also shipowners advertised the country in Germany, and thousands of the poorer sort of Germans were induced to indenture themselves to the settlers to whom they were auctioned off by the ship captains in return for transportation. Probably one-half of all the immigrants of the colonial period came under this system of postpaid transportation."

ILLITERACY

The settlement and development of the New America would have been greatly retarded had literacy been a test for the admission of immigrants during the early periods of its history. William Heard Kilpatrick, in "The Dutch Schools of New Netherland and Colonial New York," tells us that "at Albany, of 360 men's names examined, covering the years from 1654 to 1675, 21 per cent made their marks. Of 274 men's signatures at Flatbush, covering a longer period, 19 per cent made their marks. Corresponding figures for other American colonies are available in only a few instances. Of the German male immigrants above 16 years of age who came to Pennsylvania in the first half of the eighteenth century, 11,823 names have been

counted, with the result of 26 per cent who made their marks.

“Bruce found, by a most painstaking count of the seventeenth-century Virginians, that of 2,165 male adults who signed jury lists, 46 per cent made their marks, and of 12,445 male adults who signed deeds and depositions, 40 per cent made their marks. . . . Putting all the Dutch women together, we get, for the figures available, 154, a percentage of illiteracy of 60 per cent. Bruce found in Virginia, out of 3,066 women signing deeds and depositions, an illiteracy of 75 per cent.”

In Suffolk County, Massachusetts, including Boston, two volumes of published deeds were examined for the years 1653-1656 and 1681-1697, in which it was found that in each period 11 per cent of the men made their marks. Of the women, 58 per cent in the first period and 38 per cent in the second period made their marks.

GERMAN IMMIGRATION

To-day no element in our immigration is more highly esteemed than the German. But Mr. Hourwich, in “Immigration and Labor,” quotes from a letter of Benjamin Franklin, dated Philadelphia, May 9, 1753, as follows:

“Those who come hither are generally the most stupid of their own nation, and as ignorance is often attended with great credulity, when knavery would mislead it . . . it is almost impossible to remove any prejudice they may entertain. . . . Not being used to liberty they know not how to make modest use of it.

. . . In short, unless the stream of importation could be turned from this to other colonies, as you very judiciously propose, they will soon outnumber us, that all the advantages we will have will, in my opinion, be not able to preserve our language, and even our government will become precarious."

Considering the honor universally accorded our citizens of German origin to-day, this record of the apprehension of an earlier time is reassuring in regard to the possibilities of other nationalities who are not yet as well known among us. At the present time, solicitude in regard to German immigrants is due to the fact that their proportion of our total immigration is less than it was thirty years ago.

The cause of this decrease is to be found in the new industrial opportunities offered to Germans at home. In the closing years of the last century, Germany's industrial expansion increased her demand for labor to such an extent that she became a country of immigration instead of emigration. Since that time the German immigration to the United States has been chiefly from Austria-Hungary, instead of from Germany. Since 1880, immigrants from Italy, Russia, especially Russian Poland, and Austria-Hungary have gone in large numbers to Germany in response to the demands for labor in the coal-mining districts, in the agricultural regions and in the great industrial cities.

In 1898 Western Germany had 57,000 foreign-speaking mine-workers—mostly Poles. The increase in the production of pig-iron in Germany during the last twenty years is nearly equal to that in the United States. This increase has brought a corresponding

increase in the development of railways and of freight traffic.

Germany's new internal developments provide a home market for the labor of her own people and compel her to welcome, besides, multitudes from the same countries that provide our "new immigration,"—Austria-Hungary, Russia and Italy—with the difference that it is naturally the stronger, more enterprising, more courageous, more financially able, who will take the longer journey and the greater risk involved in crossing the sea to America, rather than merely crossing an imaginary line between their own country and Germany.

The new demand for labor has led to improvement in labor conditions. In addition to higher wages and reduction in the number of hours, insurance against sickness, old age and accident has made wage-earning in Germany much more attractive than it was at the height of German immigration to America in the '80's, when political oppression added to the discontent of workingmen.

Political conditions in Germany now give no special impetus to emigration. The disappearance of cheap lands in the United States and the development of modern intensive methods of agriculture in Germany have further lessened the probability that the large immigration of the last century from Germany to this country will be repeated. It is not that Germans have been "crowded out" of America, but that room has been made for them at home.

SCANDINAVIAN IMMIGRATION

In regard to emigration from Scandinavia, Mr. E. H. Thörnberg, of Stockholm, "an expert on the subject, having first-hand knowledge of the matter," in "The Women's International Quarterly" for October, 1912, makes a statement of changes in Sweden so typical of changing conditions in other European countries from which a large share of our "old immigration" came, that it forms a valuable contribution to our study of the subject.

Mr. Thörnberg writes: "Since the middle of last century Sweden has lost through emigration to different countries, especially to North America, about 1,100,000 persons. . . .

"As early as 1638 Sweden founded in North America a small colony on the shores of the Delaware, a colony which more or less corresponds to the present states of Delaware, New Jersey and Pennsylvania. Swedish emigration, however, as we understand it, only began about 1840, when the general stream of emigrants began to rush over from the Old World to America. At that time in this country there were several factors which co-operated to induce people to cross the Atlantic.

"The birth-rate had been high during the period 1810-1830. Our young people were touched by a spirit of adventure, and feeling their want of opportunities at home and realizing the westward movement in the United States, many made up their minds to leave their native country. . . .

"In 1867-69 there were very poor harvests in

Sweden and of course the consequences were disastrous, especially for the agricultural population. At the same time the United States was enjoying exceedingly prosperous conditions and the emigration from this country reached higher figures than ever before. In the eighties, when prosperous times in America were again simultaneous with economic depression in Sweden, the numbers of emigrating Swedes became still larger, our high-water mark being reached in 1887. The figures for that year have never since been equalled. During the four last decades, the figures may have varied, but the general tendency is undoubtedly a decreasing one. . . . The prospects of getting a living at home are really better. The agricultural and industrial life of Sweden is steadily making progress, and the whole general standard of living is being raised. . . .

“The wages of working men in our own country cannot perhaps be raised to the American level of nominal wages, but the aim of our social reformers is to give them compensation by means of greater security and safety in the form of state insurance against accidents, sickness, old age, and even, if it be practical, unemployment, effective, more thorough-going factory legislation, etc.”

DIVERSION OF BRITISH EMIGRATION

In Great Britain to-day the efforts of the Home Government are strongly on the side of directing emigration to the colonies of the British Dominion. Not only so, the colonial governments themselves in Canada,

Australia, New Zealand and South Africa are offering special inducements to immigrants of British nationality.

Salaried agents of the Canadian government promote immigration from Great Britain to the British colonies. Each railroad ticket from Great Britain to Canada sold to a British subject, signifying his intention to follow farming or railway construction, secures to the ticket-agent selling it a bonus of one pound sterling.

In addition to the definite promotion by British Colonial government agencies of emigration to British colonies, charitable, philanthropic and religious organizations are enlisted in the same cause. In our United States, in 1912, 1,333 aliens were excluded because found to be contract laborers and 31 were arrested and expelled from the country on the same ground. But Canada and Australia are importing contract labor freely.

The gradual diversion of British immigration from America is due chiefly to changed conditions on the other side of the sea and to strenuous efforts on the part of Great Britain and her colonies to secure their hold on their own people, and to promote through them the expansion of their colonial enterprises.

FORCED IMMIGRATION

The development of the New America has been promoted not only by voluntary and assisted immigration from Europe but by forced immigration from Africa.

In August, 1619, only a few days after the meeting of the first representative assembly of Virginia, a

Dutch man-of-war entered the James River and landed on Virginia soil twenty negroes for sale. All the original colonies received slaves from Africa within their borders. In the background of the struggle for their own freedom from oppression loomed the dark shadow of an alien race enslaved by them.

ANTI-SLAVERY ENACTMENTS

In Rhode Island as early as 1652 a law was enacted that "no black mankind by covenant, bond or otherwise, shall be held to perpetual service. At the end of ten years the master shall set them free." In Vermont slavery was prohibited by law from the beginning. Early differences of opinion on the subject were expressed in the colony of Virginia. In 1772, in the Colonial Assembly, an address to the king was voted stating that "The importation of slaves into the colonies from the coast of Africa hath long been considered as a trade of great inhumanity," and expressing the fear that it "will endanger the very existence of your majesty's American dominions." The address proceeds, "We are sensible that some of your majesty's subjects in Great Britain may reap emoluments from this sort of traffic; but when we consider that it greatly retards the settlement of the colonies with more useful inhabitants, and may in time have the most destructive influence, we presume to hope that the interest of a few will be disregarded, when placed in competition with the security and happiness of such numbers of your majesty's dutiful and loyal subjects."

Mr. Bancroft tells us that "Thousands in Maryland

and in New Jersey were ready to adopt a similar petition, so were the legislatures of North Carolina, of Pennsylvania, of New York. Massachusetts, in its towns and in its legislature, had reprobated the condition of slavery as well as the sale of slaves." By her constitution, adopted in 1780, Massachusetts became a free commonwealth, making the colored inhabitants, about six thousand in number, fellow-citizens, without distinction, with white citizens.

Delaware, in 1776, in adopting its constitution as an independent state, characterized its article prohibiting the slave-trade, as one which "ought never to be violated on any pretense whatever." On the adoption of the constitution of New York, in 1777, the article against the continuance of slavery was lost, notwithstanding the fact that "all New York's great statesmen were abolitionists."

In 1778, Virginia succeeded in prohibiting what she had attempted vainly before,—the introduction of any slave by land or sea,—and ordered the emancipation of every slave introduced from abroad. An attempt at framing a bill for the emancipation and deportation of resident slaves came to nothing.

In 1782, Thomas Jefferson declared, "Nothing is more certainly written in the book of fate than that these people are to be free," and, in the same year, "I tremble for my country when I reflect that God is just, that His justice cannot sleep forever. The way, I hope, is preparing under the auspices of Heaven, for a total emancipation."

THE INSOLVABLE PROBLEM

After the signing of the Declaration of Independence, slavery was one of the obstacles in the way of effecting a strong confederation of the states.

At the time of the adoption of the Constitution of the United States in 1788, it was found to be impossible to secure agreement on the question of slavery. The "three-fifths of all other persons," specified in Section II of Article I, being understood to refer to slaves, was, in effect, a bequest of the insolvable problem of forced immigration to the posterity of those with whom it had originated and who were unable to meet it. It was not a silent, obscure problem. At every step of advancement for the new nation the shadow of slavery emerged and claimed first consideration.

When Vermont, having been claimed both by New York and New Hampshire, and having succeeded in making good her own claim to separate existence as a commonwealth, applied for membership in the Confederation, her admission was postponed until she could be "paired" with a new slave-holding state, in order to maintain "the balance of power."

Thomas Jefferson and others with similar convictions succeeded in securing for the great "Northwest Territory" the guarantee of freedom in the ordinance that "there shall be neither slavery nor involuntary servitude in the said territory, otherwise than in punishment of crimes."

It was adopted two years before the Constitution of the United States went into operation because it took effect immediately, while the Constitution, after being

framed at about the same time, was sent to the states to be adopted by their conventions.

GROWING COMPLICATIONS

Eli Whitney's invention of the cotton-gin, in 1793, revolutionized the chief industry of the Southern States. Giving increased facility in preparing cotton for market, it increased the demand for labor in connection with its production, thereby enhancing the value of their negro slaves to the Southern planters. It has been said that this invention "increased the value of slave-labor more than one hundred and sixty fold." Within ten years the exports of cotton increased more than one hundred fold, bringing a corresponding increase in wealth to the planters. Regarding slavery as essential to their financial prosperity, they gradually ceased to think of it as a scourge and a curse. After a time it came to be a cherished institution, to be guarded from all outside regulation.

In the slave states, free immigration from Europe had not greatly increased. Not only was the dignity of labor, so strongly emphasized in the North, more attractive to immigration than the prospect of sharing the conditions and the social stigma placed on the labor of slaves in the South, but the growing manufactures of the North constantly attracted mechanics, while the lands for farming brought agriculturalists.

Gradually, but surely, it became evident that the free North was gaining dominance in almost every realm of the national life. Even the fact that three-fifths of the slaves counted in the enumeration which secured

to their masters representation in Congress, did not suffice to preserve for the South "the balance of power," in legislative affairs, while the North was reinforced with the rapidly increasing immigration from Europe.

THE POWER OF RELIGIOUS CONVICTION

When the question of the annexation of Texas arose in Congress intense opposition was developed on the part of some members to the project, as one to increase the slave-holding area of the United States. Daniel Webster, speaking at a reception in New York in March, 1837, said, "When I say that I regard slavery in itself as a great moral, social, and political evil, I only use language which has been adopted by distinguished men, themselves citizens of slave-holding states. . . .

"On the general question of slavery, a great portion of the community is already strongly excited. The subject has not only attracted attention as a question of politics, but it has struck a far deeper-toned chord. It has arrested the religious feeling of the country; it has taken strong hold on the consciences of men. He is a rash man indeed, and little conversant with human nature, and especially has he a very erroneous estimate of the character of the people of this country, who supposes that a feeling of this kind is to be trifled with, or despised. It will assuredly cause itself to be respected."

THE FINAL STRUGGLE

The "irrepressible conflict" grew more and more intense between representatives in Congress of slaveholding states and representatives of free states. In 1860 the war-cloud which had grown steadily darker since the first compromise concerning slavery, burst over the country. The very existence of the United States as a nation was at stake.

When the call came for volunteer troops to maintain the Union, recent immigrants from across the sea joined citizens of American birth in service which proved their readiness to pay the cost of citizenship in their adopted country. The effort to solve the problem of forced immigration was traced in characters of blood and flame through the anguish of the Civil War in 1860-65.

Its record is in the Thirteenth Amendment of the Constitution of the United States:

"ARTICLE XIII., Sec. I. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

"Section II. Congress shall have power to enforce this article by appropriate legislation."

AFTER THE CIVIL WAR

In 1862, our immigration, for the first time since 1844, was less than one hundred thousand. As the regular occupations of civil life were resumed, immi-

gration increased and, in 1866, was more than three hundred thousand. In 1882 it reached nearly eight hundred thousand.

A government chart of immigration showing the numbers of each nationality represented in each year from 1820 to the present time, gives a vivid picture of the changes which have taken place in our population. The most impressive feature of the chart is not the statistics of total immigration, but the change in the countries having largest representation in the making of those totals.



RUMANIAN SHEPHERDS

III

ADDITIONAL EUROPEAN
ELEMENTS

Nay, but these would feel and follow Truth if only you and
you,
Rivals of realm-ruining party, when you speak were wholly
true.
Plowmen, Shepherds, have I found, and more than once, and
still could find,
Sons of God, and kings of men in utter nobleness of mind,
Truthful, trustful, looking upward to the practiced hustings-
liar;
So the Higher wields the Lower, while the Lower is the
Higher.

Is it well that while we range with Science, glorying in the
Time,
City children soak and blacken soul and sense in city slime?
There among the glooming alleys Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the
street.

There the Master scrimps his haggard sempstress of her daily
bread,
There a single sordid attic holds the living and the dead.

Move among your people, know them, follow him who led the
way,

Earth would never touch her worst, were one in fifty such
as he.

Ere she gain her Heavenly-best, a God must mingle with the
game.

Follow Light, and do the Right—for man can half control his
doom—

Till you find the deathless Angel seated in the vacant tomb.

ALFRED TENNYSON.

III

ADDITIONAL EUROPEAN ELEMENTS

FROM 1883 to 1907 eighty-one per cent of our European immigration came from the countries of Central and Southern Europe,—Austria-Hungary, Bulgaria, Servia, Rumania, Greece, Montenegro, Russia (including Poland), Portugal, Spain, Italy, Syria and Turkey.

ITALIANS

In numbers, Italy, Austria-Hungary and Russia have led all the others. In 1907 these three countries furnished nearly seventy per cent of the total immigration of the year. In the years 1899 to 1910, Italians led all others: 372,668 came from North Italy, 1,911,933 from South Italy,—a total of more than two and one-fourth millions.

North Italians differ from South Italians as much as the Scotch-Irish of Ulster differ from the people of Southern Ireland. Of those who came in the years 1899 to 1909 inclusive, 11.8 per cent of North Italian immigrants were illiterate; of South Italians, 54.2 per cent.

Italian freedom has given even to South Italy some amelioration of her condition, and the rise of educa-

tion gives promise for her future. South Italians are among the most illiterate of the races coming to us to-day; but their illiteracy in the home land is steadily diminishing.

The reports of the Commissioner-General of Immigration from 1899 to 1910 show that the proportion of women to men in the North Italian immigration is 21.7 to 78.3 per cent, and of the South Italian 21.4 to 78.6 per cent. Seventy-four per cent of North Italian immigrants are reported as having returned to their native land, in contrast with 41 per cent of South Italians.

Victor Von Borosini, in *The Survey* for September, 28, 1912, says, "One lesson they all take home is the knowledge of how great a handicap is illiteracy in the struggle for existence. Hence they favor strongly obligatory instruction for their children, and co-operate willingly to extend the system."

Emigration to America is undertaken by many families in hope of "doing better for the children." A cobbler in New York, replacing a lost heel on a shoe, started with a sudden illumination of his dark face at the mention of Naples. "You see my country,—my Italy?" he asked. "Then you know the beauty, the art everywhere, for the poorest!"

"You have left your Italy," was the response. "Shall you go back?"

"No-o," he said slowly. "My children,—for them, America. My boy, he go school, read, write, be *man*. My boy,—he no putta heel on shoe." He had named the charm of America to thousands of foreign-speaking

parents among us. The children are to rise above the condition of their fathers and mothers.

The density of population in Italy is in excess of that of Germany, France, India or China. In the South of Italy, where the birth-rate is highest and the poverty greatest, taxes are most exorbitant; 13,000 sales of land for non-payment of taxes have been made in a single year.

In the matter of safeguarding emigrants, Italy leads all other nations. The contract for transportation is written, and a copy must be transmitted to the Emigration Service of Italy. Each ticket must contain the name of the emigrant, name of agent and company, and of the boat (with its age, speed, tonnage, flag, date of departure and duration of trip), price paid for ticket, weight and number of pieces of luggage. The *ménus* and quantity of food to which a person is entitled must be printed on the back of the Italian ticket. Italy provides for proper medical treatment in illness and, in case of death, for decent burial at sea.

These indications of interest on the part of the government even for citizens who emigrate to another land may influence the intense love of the Italian for his own Italy. However illiterate, he idolizes his national heroes and revels in the art and the beauty of his native land.

An Italian visited in his quarters in a construction camp shack, brought out from under his bunk a collection of beautiful photographs of Italian sculpture and architecture, and, displaying them to his visitor, said proudly: "*Italia, mia.*" Then indicating with an expressive shrug of shoulder, gesture of hand and dis-

tortion of face, his surroundings in the shack, he added, "America!" with contemptuous emphasis.

The rift between church and state in Italy has weakened the hold of the church on many of the most patriotic and intelligent citizens. The leaders who achieved liberty for Italy have a stronger hold on their imagination and their enthusiasm than the Pope or his subordinates. A very large proportion of the Italians coming to America have dropped their allegiance to the Roman church and are in danger of dropping with it their ideals of religious life. They are susceptible to religious influences, and responsive to the ideal of human life in direct communion with divine life.

Of their country it has been said truly, "Italy never became barbarian." The illiteracy of the present cannot dim the genius of the past, or make the world forget what art and science owe to Italy. In science Galileo, Galvani and Marconi connect the past with the present in title to the gratitude of the world. In painting no names have come to replace Michael Angelo, Andrea del Sarto, Raphael, Da Vinci, Titian and Fra Angelico. Her Dante and Petrarch and Tasso and Savonarola have given lessons of religion, of life and of character not only for their own day but for all generations since then until now.

SLAVS

The Russian is the leading nationality of the great Slav group which, in the last twelve years, has furnished a large proportion of our European immigra-

tion. In this group belong the Poles, Rumanians, Ruthenians, Bohemians, Moravians, Bulgarians, Serbians, Montenegrins, Croatians, Slovenians, Slovaks and others—believed to comprise in all about 125,000,000 of the population of the globe.

Of the so-called Russian immigration, only about two per cent really is Russian. Russian peasants, as a rule, are too poor to emigrate,—perhaps too much inured to oppression to possess the energy, the enterprise, the courage, the initiative, involved in emigration. The Poles and Lithuanians are Slavic peoples long since conquered and annexed by Russia. The Finns, although dominated by Russia, are a Teutonic people with a Mongol language.

RUSSIAN JEWS

Five-sixths of the Jewish immigration in America comes from Russia and the majority of the other one-sixth comes from adjoining territory in Austria-Hungary and Rumania. The anti-Semitic riots in 1881 led to the beginning of the large immigration to America, which has continued for similar reasons since. His high birth-rate, and his low death-rate make the Jew an important element in the computation of immigration statistics and possibilities. His tenacity of life is equalled by his innate tenacity of purpose.

The librarian of the Children's Department of a Public Library in the lower East Side of New York, in speaking of this characteristic of Jewish children, said, "If a child of almost any other nationality, asking for a particular book, is told that the book is out but

that we have another which I think that he will like just as well, he is easily persuaded to take the available book and to be quite content with the substitution. A Hebrew child, on the contrary, listens to my glowing account of the substitute book, looking meantime with unsatisfied eyes into my face, and when I have finished, says, 'But I want ——,' naming the book for which he has asked. When he has been convinced that it really is out, he asks, 'When will it be in?' He takes no substitute, but comes again and again for that particular book, and, having secured it, he reads it through to the end."

It is a fact well known that the sections of New York in which Jews predominate are the sections in which library records show the largest per cent of solid reading,—the smallest per cent of fiction,—the least of what by any classification can be considered "trash." In our colleges and universities Jews are ranking high in scholarship. Their increasing dominance in America is worthy of thoughtful consideration in any estimate of the future life of our Republic.

RUSSIAN CHRISTIANS

The Russian Protestant Christians who come to us are largely imbued with that same type of freedom-loving which Mr. Oscar S. Straus in "Roger Williams, the Pioneer of Religious Liberty," imputes to the founder of Rhode Island, characterizing him as "the Apostle of the American system of a free Church in a free State."

The doctrine of the separation of church and state

is now so generally accepted and so unyieldingly advocated by most bodies of Christians in America that no denomination can claim any monopoly of it; but in Russia, where it is steadily making headway under the advocacy of the Baptist denomination through whose insistence it was first promulgated in America, it is costing imprisonment, fines and scourgings more severe than in its early advocacy in America.

It is not despotic Russia that asks to be received in America, but the suffering victims of Russia's despotism. We frequently are warned to beware of sentimentalism in the study of immigration, and are assured that however it may have been in earlier days the motive for present-day immigration is economic. The sufferings of Jews in Russia are so well known as to require no new description; but the need of asylum from persecution for Protestant Christians is not so well understood. From many authentic cases, two or three may be given here:

Andreas Erstratenko, born in Russia, in 1863, was a strong partisan of the Greek Catholic Church. At twenty-seven years of age, after joining in severe persecution of Protestants, he says of himself, "One day it dawned on me that, right or wrong, they had a right to their religious views, and I resolved to investigate them. So strong a hold did the faith take that I began to preach." Then began a long series of persecutions. Imprisoned in a dungeon, nearly starved, beaten, tortured and scourged many times, he refused to recant.

Feodott Kastromin, born in the middle of the nineteenth century, converted to the Protestant faith in

1884, was arrested and taken before a magistrate who announced to him the forfeiture of all civil rights unless he would return to the orthodox church. Six years later he was banished to Transcaucasia because of persistent refusal to renounce his religion. His property was confiscated, his family was broken up and separated by hundreds of miles from each other. Although loaded with heavy chains, scourged and beaten until nearly dead, he never yielded to the repeated offer of freedom in return for the renunciation of his faith.

Vasilia Ivanoff was twice exiled, imprisoned in thirty-one different prisons, forced to work in the treadmill, chained to gangs of robbers, "and worse." His only offense was that of being a Protestant and communicating his faith to others. He has persistently paid the cost of his faith and has baptized fifteen hundred adult men and women. Others of the same nationality and faith have left all in Russia and have brought to America their wives and children, in the hope of securing here for their own families and for those who may come after them, what Russia fails to give.

Is there room for such citizens in America? If they lack full enlightenment as to the principles of freedom and of democratic government their experiences have been such as to make them apt pupils under sympathetic teaching. In the Conference of State Officials on Distribution of Admitted Aliens and Other Residents, held in Washington, in November, 1911, the representative of North Dakota reported, "The Russian people are among the very best settlers in the western

portion of the state. [They are] good citizens, good farmers and a valuable element for the state to have."

AUSTRO-HUNGARIANS

Austria-Hungary has been called the "most complicated social mosaic of all modern nations."

Within, the personal influence of the Emperor, without, the rival interests of adjoining nations, hold together elements which have little in common, and whose large emigration suggests the centrifugal forces at work among the people.

The chronic political unrest in Austria-Hungary, the mutual hatred of races which never have amalgamated with each other in all the centuries of their joint occupancy of the country, are matters worthy of study by all who realize the seriousness of immigration problems, and the desirability of learning from the experience of other nations.

MAGYARS AND SLOVAKS

The Asiatic Magyars, despising the Slavs whom they conquered a thousand years ago, still inhabit the fertile plains which they appropriated for themselves. The Slovaks, subject to Austria-Hungary, feeling everywhere the yoke of the Magyar and of the German power which makes the laws, owns the land and manages administration, are born to a heritage of hatred of their usurpers.

Some Slovak young men in an American city left a class in English after being asked to read a few

paragraphs extolling Kossuth. Their explanation was, "Kossuth was no friend to Slovaks."

In another city, well-meaning friends built a two-storied chapel for Hungarians, offering the use of one story to Slovaks and the other to the Magyars of the same religious denomination. They found that neither company would occupy it if the other were to find a meeting-place under the same roof.

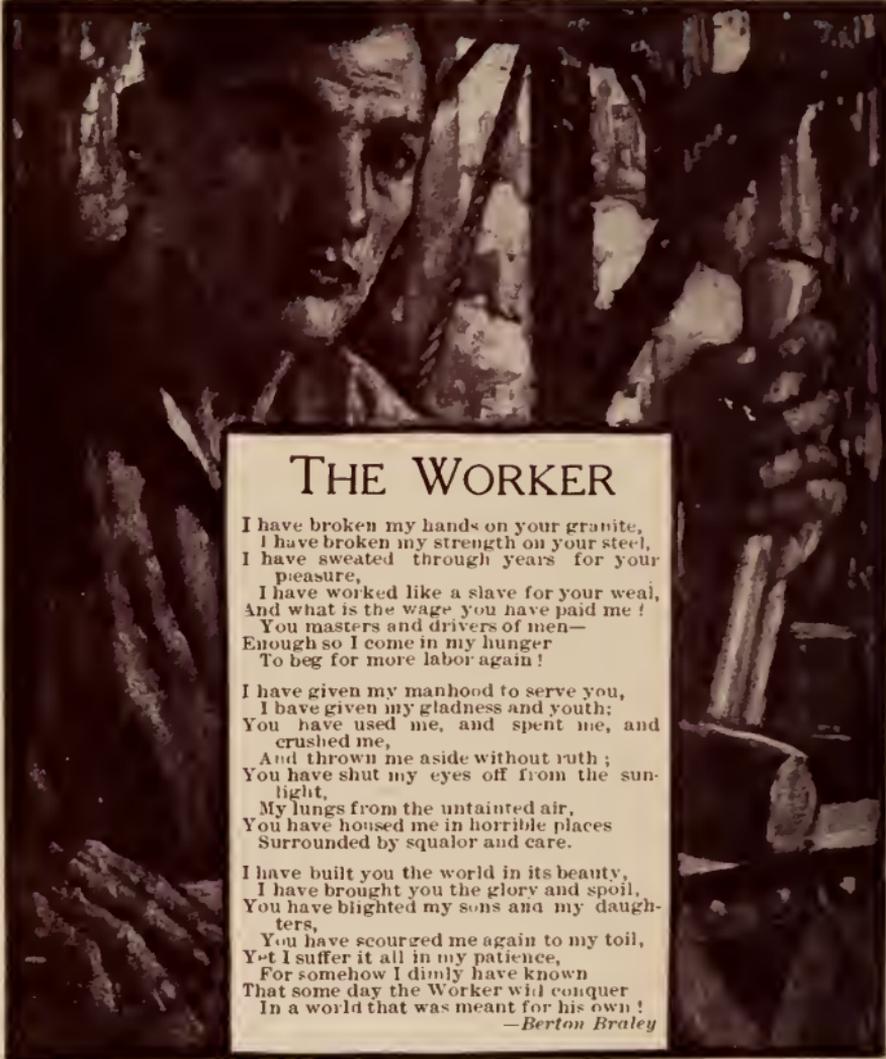
A Slovak peasant girl, eighteen years of age, a few weeks after her arrival in America, used her first knowledge of English words to acquaint her employer with herself, in this manner. "Me, Paulina Dvora,—me Oongar.* Yes, Oongar Slovak, *not* Magyar. Magyar? *No!* Slovak? *Yes!* Fader, moder, broder, sister, all, all Slovak,—not Magyar. Lady oonderstand?"

By means of facial expression and gesture this immigrant from a little peasant home on the Carpathian Mountain-side was able to make her limited English vocabulary express volumes as to her estimate of the relative merits of the two races. Later, a growth in the vocabulary of mutually understood words enabled her to give in some detail to her employer her version of the thousand years' old conquest of her native land by Magyars and of her estimate of them as the newly rich of the country.

The Magyars, in discussing this ancient history, are more likely to manifest the graceful air of the conquerors who, having won, find it easy to accept the verdict of the arms of their ancestors.

The Jews of Austria-Hungary, enjoying there a greater degree of consideration than elsewhere except

* Hungarian.



THE WORKER

I have broken my hands on your granite,
I have broken my strength on your steel,
I have sweated through years for your
 pleasure,
I have worked like a slave for your weal,
And what is the wage you have paid me !
You masters and drivers of men—
Enough so I come in my hunger
To beg for more labor again !

I have given my manhood to serve you,
I have given my gladness and youth;
You have used me, and spent me, and
 crushed me,
And thrown me aside without ruth ;
You have shut my eyes off from the sun-
 light,
My lungs from the untainted air,
You have housed me in horrible places
Surrounded by squalor and care.

I have built you the world in its beauty,
I have brought you the glory and spoil,
You have blighted my sons and my daugh-
 ters,
You have scourged me again to my toil,
Yet I suffer it all in my patience,
For somehow I dimly have known
That some day the Worker will conquer
In a world that was meant for his own !
—Berton Braley

in America, have become the controllers of finance, public and private, to such an extent that the Magyars themselves, in numbers which are causing uneasiness in their own government circles, are emigrating to America in search of new opportunities for economic advantage.

OTHER SLAVIC RACES IN AUSTRIA-HUNGARY

Among the Slavic people of the northern mountain region of Austria-Hungary are the Czechs, or Bohemians, the Moravians, the Poles and the Ruthenians. In the south are the Croatians, Servians, Slovenians, Dalmatians, Rumanians.

The Ruthenians, who share the subjection of their fellow Slavs of other names, have their own inherited hatred of the Poles whose serfs they were in the days of Poland's departed power.

Aside from the Jews, who characteristically are city-dwellers, the people of Austria-Hungary are agriculturalists and foresters. They are lovers of the soil and of their own homes. But in addition to unhappy civic conditions, prohibitive prices for ownership and for rental are driving the peasants from the country to find a possibility of economic independence elsewhere.

Professor Balch tells us of some "emigrants from the rich eastern countries of Croatia and Slavonia, who, seeming to have no economic reason for leaving home, when asked why they were going, said, "We go to see if there still is justice in the world."

Are they finding it in America? They are chiefly

engaged here in mining, forestry and heavy construction work.

The Annual Report of the Bureau of Industries and Immigration of the New York State Department of Labor, 1911, tells us that "Camps on public works are devoid of any Americanizing influences. With two exceptions there are no amusements or recreations other than the saloon, no educational influences and no religious influences. Most of them have no regulations and are remote from authorities and are therefore a law unto themselves. . . . With the exception of the aqueduct workers, these men are crowded into the barest shanties, hovels or barns, with no sanitary provisions, and none of the decencies of life, to say nothing of the comforts. These quarters provide bunk-space only, and here laborers must keep their clothes, supplies of food, and all other possessions. . . . The greed or cupidity of the bosses crowds them into quarters which soon become so vermin- and germ-ridden that they prefer to sleep out of doors. . . . There is not a greater menace to the morality and health of our cities to-day than these camps. . . . It must be remembered that aliens come into these camps, very often directly from the steamers, through the hands of a padrone who is the only person other than their fellow-workmen whom they really know. . . . [They] get the first, and very often their only impressions of America, from these padroni and camps."

The Report proceeds, "The need of learning English to progress economically, to prevent accidents, to become citizens, to enable the men to understand their work better and to adopt American standards of living

is imperative. . . . These are matters of vital interest to the State of New York, and if these men are to come in and build the works which make this State industrially great, and to man the industries which make it economically powerful, it must be realized that its power, civic and political, also depends in some measure on the treatment and opportunities afforded to these workmen."

POLISH IMMIGRATION

From 1899 to 1910 more than 949,000 Poles were counted among our immigrants. Coming from a country which is no longer theirs, fleeing from the tyranny of Russia, they are appreciative of the degree of liberty which they find in the land of their adoption.

They are dominantly religious by nature. It has been customary to classify them all as Catholics, but it is estimated that not more than two-thirds of the 3,000,000 in this country are affiliated with the Catholic Church. With them, as with immigrants from other Catholic countries, the weakening of ties with the native land and the finding of a larger civic life than the Old World had offered, tend to weaken the hold of that type of religion which is associated in their minds with the type of government which they have left. Unless a new phase of religious life meets them with the new civic life, the tendency is to feel religion to be outgrown and to become irreligious.

Lord Bacon's aphorism, "Discipline by bishops is fittest for monarchy of all others," is an apt expression of the unconscious attitude of multitudes of immi-

grants who, in coming to America, leave behind them "the discipline of bishops," with "monarchy," in the Old World.

"We call them Polacks," said the crude young foreman of a cotton mill. "They don't know anything but to work, and we drive them like cattle to that."

Perhaps it had not occurred to the young foreman that Paderewski, "the greatest pianist ever," whom he had heard play a few evenings before, is a "Pole," or that Chopin was their fellow-countryman, or that Copernicus was of their nationality. He may never have heard of Pulaski and Kosciusko and of our indebtedness to their services in the Revolutionary War, when they fought for our independence. In those days we were poor and small, numbering only about three and a half million souls. Poland was one of the great powers of Central Europe two hundred years before the beginning of our national life.

If the young foreman is a worthy son of the American Revolution he will find a way to pay to these newcomers, in some measure, the debt which his ancestors and he owe to the Poles who helped to give freedom to the New America. Of Polish immigrants admitted in 1899-1909, 35.4 per cent were illiterate. The foreman will help not only the Poles, but, quite as much, the Americans among whom the Poles live, if he will teach reading and writing to these new residents of his country, who never have had his opportunities for education.

Mr. Alexander E. Cance, in charge of that part of the report of the Federal Immigration Commission which treats of the "new immigration" in agriculture,

says in *The Survey* of January 7, 1911, "The goal of early Polish immigration was northern Illinois and Wisconsin. After 1885 the stream of Slavic immigration set in very strongly, and Polish rural colonies began to dot the prairies of Minnesota and the Dakotas as well as the Lake states.

"Unlike the early peasants, who came directly from Europe in search of cheap land and homes of their own, a large percentage of these men are day-laborers who have been engaged in the mines, steel mills, quarries or urban industrial pursuits, and who are attracted to farms by advertisements in Polish papers or the solicitation of Polish land agents. They settle in small groups, their location is directed, they bring more money than the arrivals directly from abroad, and when they are fairly dealt with they make more rapid progress than the earlier immigration."

In a Conference on Distribution of Admitted Aliens and Other Residents, held in Washington in 1911, the representative of Wisconsin said, "The Polish have proven to be very good citizens with us. We want all the Polish people we can get, every one."

In the same conference, the representative from Massachusetts reported, "In Massachusetts the Polanders goes out into the western part of the state and buys up land that has been perhaps deserted by the Yankee. They want to own the soil, to own their own farms, and they are making very great successes out there."

The subject which was considered by the Polish National Alliance, recently assembled in its congress—"How Poles may become better citizens of this coun-

try while retaining their love for the traditions of their motherland"—gives some indication of their attitude toward the land of their adoption.

BOHEMIANS

It has been said of Bohemians by one of their own nationality that "they have had such a stormy national struggle, and the bitterness of it has so entered into their lives that it is impossible to judge them rightly apart from it."

We who know little of them shall fail to estimate their true value as citizens unless we know something of their past. It is well known that only a fraction more than one per cent of them are illiterate,—less than the per cent of illiterate native-born Americans. Is it equally well known that their University of Prague was founded in 1348,—more than half a century earlier than the great German universities,—and that it was the first higher institution of learning in that part of Europe? At the time of the death of its founder, King Charles I. of Bohemia, in 1378, it had enrolled more than seven thousand students.

In the fourteenth century the assertion by Charles I. of the right of the electors to choose the emperor without waiting for the confirmation of their choice by the Pope, was considered revolutionary and was the harbinger of the separation of church and state, which in that age seemed incredible, but which is now a fundamental principle of our government.

When John Huss was burned at the stake, in 1415, the University declared him a saint and a martyr, and

Bohemians, nobles and common people, swore that to their latest breath they would uphold the religious freedom for which he had given his life.

When Ferdinand II. began his reign in 1619, nine-tenths of the population was Protestant. At its end, eighteen years later, with the aid of the Catholic League and the Jesuits, he had banished and destroyed the representatives of Protestantism throughout Bohemia.

At the beginning of the Thirty Years' War, Bohemia was one of the most advanced countries of Europe in point of culture. The population of more than four millions was reduced by starvation, by torture, by various forms of martyrdom and by exile, to eight hundred thousand. What outrages, what indignities, what horrors, have not the ancestors of present-day Bohemians suffered in the name of religion! No race of people on earth has a deeper right to see manifested a spirit of true Christian brotherhood than Bohemians, in connection with whom the term has been so travestied.

Not only were life, property and religious freedom destroyed by the unrelenting persecutors of Protestant Bohemians, but their priceless literature, instinct for two hundred years with a spirit of freedom and patriotism, was condemned to the flames.

Bohemians began coming to America in large numbers after the revolution of 1848. They settled in New York, St. Louis, Milwaukee, Chicago and in rural districts in Wisconsin, Iowa, Minnesota, Texas and California. Texas has a Bohemian population of more than 50,000, engaged principally in agriculture. More than half of them now own their own property, free of

debt. A recent writer in the *Texas Magazine* tells us that, "together with the Germans, the Bohemian farmers have given Texas her great agricultural industries, and have been responsible largely for her rapid development." Favorable comment is made by this writer on their quickness "to utilize improvements in machinery and methods of agriculture."

100,189 Bohemians and Moravians came to the United States between 1899 and 1910. More than one-half of the Bohemians coming to us are skilled workmen. Of the Germans and Dutch, one-third are skilled, and of the Scandinavians, one-fourth.

Bohemians have qualities which any nation might covet for its citizens. To inspire them with a new patriotism, a new faith in their fellow-men, a new trust in their Father as the leader of all His children toward increasing light and power, is a task well worth the effort of American Christendom.

BALKAN RACES

The year 1912 saw the coming into prominence among European nations of a group of nationalities little known in modern times. Until recently "The Balkans" has not been written large in accounts of the nations of the world. We now know more of some of the people of the Balkan peninsula than ever before, and are turning with new interest to the records made in America by their representatives who have come to our shores.

Reports of the Commissioner-General of Immigration show that from 1899 to 1910, of Bulgarians,



GREEK BRIDE AND BRIDEGROOM

Servians and Montenegrins, classed together, 97,391 came to the United States. In the same period we received 82,704 Rumanians. Of Dalmatians, Bosnians and Herzegovinians, 31,696. Of Croatians and Slovenians, classed together, 335,543; of Greeks, 216,962; of Turks, 12,954,—a total of 777,250.

At first glance, the most impressive feature of the immigration record of these nationalities is the high per cent of illiteracy; in the first group, 41.8 per cent; in the second, 34.7; in the third, 36.4; in the fourth 36.4; of the Greeks 27, of the Turks 58.9 per cent.

Theodore Roosevelt in *The Outlook*, for November 23, 1912, says, "No other nation has traveled so far and so fast as Bulgaria has traveled in the last third of a century."

In America, Bulgarians are found oftenest in the Middle West, Northwest, South and Southwest. They are characterized by industry and thrift. They, with Greeks and Macedonians, are patronizers of coffee-houses rather than of saloons. They and the Greeks are named by investigators of the Immigration Commission, as living "most plainly" of all the group of nationalities with which they were found associated. They are reported as strong workers in iron and steel,—“rather heavy, patient, serious toilers.”

Those in America who knew the Bulgarian best were least prepared for his transfiguration in a white heat of patriotism, as he dropped his tools and started in a wild rush to meet the opportunity of the centuries in his native land.

The Bulgarians at home are described as being characterized by indomitable courage and thrift, by “a

passion for education," and by "purity of home life maintained through a thousand years." Since 1885, when they freed themselves from Russia, they have improved their opportunity for educational and industrial advancement. In another quarter of a century a new record of literacy will be made.

The Bible in the vernacular, brought to every Bulgarian fireside, has been the great inspiring agency of the new life in Bulgaria, and two Christian colleges—Robert and the Constantinople College for Girls—have furnished leaders for the expression of the new life.

Dr. Edward A. Steiner, in *The Outlook* of November 9, 1912, reminds us that "while in the north of Europe our forefathers built schools and followed the arts and commerce, the people of the Balkans held watch upon their mountains, followed the plow, sword in hand, that we in peace might prepare ourselves for the great tasks of Christian culture and civilization. . . .

"[The Balkan spirit] is a religious spirit bearing the imprint of a great mission. To have been a wall against the battering-rams of the Moslem, to have borne the brunt of the first onslaught, to have felt the last assaults of his retreating armies, has been a sacrificial and a vicarious task." Does America need citizens capable of such tasks?

IV
TENDENCIES

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalry of hand and brain.

Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labor met in truce,
For beauty made the bride of use,
We thank Thee: but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!

Oh make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old!

JOHN GREENLEAF WHITTIER.

IV

TENDENCIES

THE government of the United States is definitely facing the problem of the future as to new admissions. The people of the United States in their individual capacity must face the problem of the future with those who already are here.

The question of what the character of this nation is to be for future generations is as important for our citizens of alien birth as for descendants of the Pilgrim Fathers, or of the first families of Virginia. A nation as truly as an individual has its mission to perform, its characteristic influence to exert on the character of the world.

CONTROL OF IMMIGRATION

In 1882 our federal government first assumed the function of controlling immigration. A conviction of the determinative bearing of immigration on the entire life and the whole future of America led to the creation by Congress, in 1907, of the Immigration Commission.

This Commission gave four years to the study of the problem committed to it. It "secured original information concerning more than 3,000,000 individuals, or about one-thirtieth of the population of the United

States, including one-eighth of all the public school children; and, in some of the leading industries as many as fifty per cent of the total number of wage-earners employed." The resulting data certainly are entitled to be considered with care, whatever conclusions may be drawn from them.

TESTS FOR ADMISSION OF IMMIGRANTS

The concern of our government for the effect of immigration on our national life has led to more stringent regulations, more severe tests for admission and more rigid application of such tests. The regulations reject all who are physically or mentally feeble or diseased, all criminal, all immoral, all insane. They compel steamship companies to return free all passengers rejected by our immigration officials, fining them in addition \$100 for each case.

The table on the opposite page, copied from the Report of the Secretary of Commerce and Labor for 1912, gives the number and causes of rejections for the years 1907 to 1912, inclusive.

ADMITTED IMMIGRANTS

At the time of entrance more than 80 per cent of our immigrants are between fourteen and forty-four years of age. It is the time of greatest strength and productivity in the average human life. A little more than 12 per cent are under fourteen years of age, the period of greatest susceptibility. Five per cent are more than forty-four years of age.

CAUSE OF REJECTION	1907	1908	1909	1910	1911	1912
Idiots	29	20	18	16	12	10
Imbeciles .....	....	45	42	40	26	44
Feeble-minded persons.....	....	121	121	125	126	110
Insanity (including epileptics)	189	184	167	198	144	133
Likely to become public charges, including paupers and beggars..	6,866	3,741	4,458	15,927	12,048	8,182
Afflicted with contagious diseases	3,822	2,847	2,308	3,033	2,735	1,674
Afflicted with tuberculosis.....	....	59	82	95	111	74
Physically or mentally defective .....	....	870	370	312	3,055	2,288
Criminals.....	341	136	273	580	644	592
Prostitutes and other immoral women	18	124	323	316	253	263
Procurers of prostitutes	1	43	181	179	141	192
Contract laborers.....	1,434	1,932	1,172	1,786	1,336	1,333

The Immigration Commission, in its study of tendencies, had an accurate record kept for seven months from August 1, 1908, to February 28, 1909, of all charity patients entering Bellevue and other allied hospitals in New York where the great bulk of immigrant patients are treated.

ALCOHOLISM

The Report of the Commission tells us that "of the 23,758 cases treated at Bellevue and allied hospitals during the period covered by the Commission's inquiry, 25.5 per cent of the native-born and 18.2 per cent of the foreign-born persons involved were treated for alcoholism. Among the foreign-born this treatment was confined almost entirely to the races

of old immigration, such as the Irish, Scotch, English and Germans, while relatively very few southern and eastern Europeans were treated for that cause. A striking difference between the old and new immigration in this regard was also apparent to a greater or less degree in the many industrial communities included in the Commission's general investigation."

INSANITY

Much has been said of insanity among representatives of the new immigration. Statistics* compiled from United States Census, Special Report, "Insane and Feeble-minded in Hospitals and Institutions, 1904," show that the number of insane in hospitals in the United States in 1903 was 186.2 to 100,000 population. In England and Wales it was 340.1, in Ireland 490.9, in Austria in 1901, 57; in Hungary in 1902, 14.1. In continental United States, of the foreign-born white insane enumerated in hospitals in 1903, 29 per cent were born in Ireland, 26.9 per cent in Germany, 6.5 per cent in Canada, 2.3 per cent in Italy, 2.2 per cent in Hungary and Bohemia, 4.4 per cent in Russia and Poland.

These statistics seem to indicate that the people of our new immigration are relatively a sane, "level-headed" class. The serious and disturbing changes of environment, of occupation and of mode of living, the misunderstandings, disappointments, injustices and dis-

*From "The Immigration Problem," by Jeremiah W. Jenks, Ph.D., LL.D., and W. Jett Lauck, A.B. Funk & Wagnalls Company, New York and London.

tresses of body and mind which they experience as a result of ignorance of the language and customs of the country, might easily distract them to the verge of insanity if they were not well-poised by nature and by habit.

PAUPERISM

Does the new immigration tend to add to the pauperism of America?

Immigrants are not allowed to enter empty-handed. The Secretary of Commerce and Labor, reporting for 1912, says, "The total amount of money shown to inspection officers by arriving aliens during the past fiscal year was \$30,353,721, or an average of about \$36 per person."

From 1907 to 1912 inclusive, immigrants to the number of 51,222 were rejected on the ground of being "liable to become a public charge."

The Immigration Commission, with the assistance of the Associated Charities in forty-three cities,—taking in practically all the large immigrant centers except New York,—during six months including the winter of 1908-1909, reached the conclusion that "only a very small percentage of the immigrants now arriving apply for relief." This statistical investigation* covered 31,374 cases actually receiving assistance.

Commenting on these statistics, Dr. Jenks and Mr. Lauck, in "The Immigration Problem," say, "If we attempt to discriminate among the different races, it appears that it is among the immigrants of the earlier

*Reports of Immigration Commission, Doc. 665, including 1839 pages.

period, or those coming from Northern Europe, that we find apparently the largest number of cases of neglect or bad habits of the breadwinner.

“For example, among the South Italians, only 8.7 per cent give this cause, whereas the Irish give 20.9 per cent, the English 14 per cent, the Germans 15.7 per cent, the Norwegians 25.9 per cent. The Hebrews, again as representatives of the later immigrants, give 12.6 per cent.”

SANITARY CONDITIONS

Does the new immigration increase the unsanitary condition of towns and cities?

The Immigration Commission made a thorough study of the conditions prevailing in the poorer quarters inhabited by immigrants of various races, in the seven cities, New York, Philadelphia, Boston, Chicago, Buffalo, Cleveland and Milwaukee. The inquiry covered over 10,200 households and over 51,000 individuals.

The Commission reports: “The average conditions were found materially better than had been anticipated. Moreover, a comparison of the conditions in a great city like New York or Chicago with those in some of the smaller industrial centers, such as mining or manufacturing towns, shows that average conditions as respects overcrowding are very materially worse in some of the small industrial towns than in the large cities. . . .

“In the large cities much more frequently than is generally thought, the population changes. New im-

migrants are attracted to these poorer residential quarters by the presence of friends or relatives and the necessity of securing living quarters at the lowest possible cost, but as their economic status improves after living in this country for some time, they very generally move to better surroundings. The undesirable districts of the cities that are now inhabited largely by recent immigrants were formerly populated by persons of the earlier immigrant races. . . .

“In many instances, too, where deplorable conditions were found they were due in part, at any rate, to circumstances over which the inhabitants have little direct control, such as a poor water supply or unsanitary drainage—matters that should be attended to by the city authorities.

“While instances of extreme uncleanness were found, the care of the households as regards cleanliness and an attempt to live under proper conditions was usually found unexpectedly good, about five-sixths of all the families visited in the poorer quarters of these large cities keeping their homes in reasonably good, or fair condition.”

Mr. E. A. Goldenweiser, expert in charge of City Inquiry for the Commission, writes in *The Survey* of January 7, 1911, “In connection with the prevailing opinion about the filth, which is supposed to be the natural element of the immigrant, it is an interesting fact that while perhaps five-sixths of the blocks studied justified this belief, so far as the appearance of the street went, five-sixths of the interiors of the home were found to be fairly clean, and two out of every five were immaculate. When this is considered in connec-

tion with the frequent inadequate water supply, the dark halls and the large number of families living in close proximity, the responsibility for uncleanness and unsanitary conditions is largely shifted from the immigrants to the landlords, and to the municipal authorities who spare no expense in sprinkling oil to save the wealthy automobilists from the dust, but are very economical when it comes to keeping the poorer streets in a habitable condition. The water supply, the drainage, and the condition of the pavement are also outside the jurisdiction of the tenants; and yet their neglect results in bad conditions for which the resident of the crowded districts is blamed."

AGRICULTURAL PURSUITS

Has the new immigration any tendency to develop the agricultural resources of America?

The old immigration had a choice of homesteads in the Middle West at lower rates than can be found today. But great areas of unoccupied territory farther West await development; and smaller areas farther East, once occupied, are open for new cultivation.

The Immigration Commission investigated more than one hundred and fifty rural groups, including Italians, Hebrews, Poles, Bohemians and Portuguese, in nineteen states. Mr. Alexander E. Cance, in charge of that part of the Report of the Commission, says in *The Survey* of January 7, 1911, "Of the forty or more Italian communities visited in thirteen states, the oldest and largest groups are the berry- and truck-growers

on the pine barrens of New Jersey. . . . Both north and south Italians are landowners at Vineland, and Hammonton is one of the most prominent south Italian settlements east of the Rocky Mountains. In origin and development both are typically unassisted colonies, whose progress has been continuous since the seventies, and whose numbers have been augmented chiefly from abroad. These groups number perhaps twelve hundred families of Italian origin, and here veritably the 'magic of property' has 'turned sand into gold.' The hundreds of little berry farms, vineyards, or sweet potato or pepper fields, which make these Italian communities real oases in a waste of sand and lowland, bear unmistakable testimony to the ability of the much-maligned south Italian to create wealth and to make progress materially, morally and politically under rural conditions.

"At Vineland the original immigration set in from northern Italy, but more recently a large number of Sicilians and other south Italians have come. . . . The first arrivals have passed well beyond the experimental and pioneer stages and many of them are pointed out as the most substantial citizens in the community. They are prosperous, influential and intelligent farmers and proprietors. . . . There is a fourth class, the American-born Italian, who represents the new Italian farmer, born on the soil he cultivates. He is the progressive farmer who dares to try new machinery, new equipment, new varieties and new methods. He subscribes to an agricultural paper and belongs to a farmers' co-operative society. . . .

"In New England, especially near Providence,

south Italians have been engaged in truck and vegetable farming for many years. As market gardening has increased in importance, the Providence settlement has been augmented by defections from the industrial population in the vicinity. . . .

“ [In New York] the south Italian colony at Canastota is typical. . . . American owners were unwilling to undertake the clearing, hence the land was purchased cheaply; and since an Italian raised his first crop of onions in 1897 the farm settlement, now called Onion Town, has grown slowly but steadily. Economically it is significant that there has been no displacement of the old agricultural population; that the Italian has developed new land—otherwise commercially unproductive—and a new agricultural industry, and that he has found this rival rural occupation more remunerative than his former employment on railroad or canal. . . .

“ Italian farming in the South covers a wide range of products, widely diversified soils and climatic conditions, several forms of land tenure, and various systems of culture. The north Italians among the mountains of western North Carolina practice a self-sufficing, diversified agriculture. . . .

“ In the ‘Delta’ both north and south Italian cotton-tenants are teaching the cotton-growers how valuable careful cultivation, kitchen gardens and small store accounts may be to the cotton ‘share hand.’ In the Ozarks Italians from the Sunnyside group have taken up new land, planted orchards, and become successful apple and peach growers.”

Russian, Polish, Greek, Italian, Swiss, Portuguese

and Armenians, all have been commended by representatives of various states as successful farmers.

WAGE EARNING

Mr. W. Jett Lauck, expert in charge of Industrial Investigation for the Immigration Commission, writes in *The Survey* of January 7, 1911, "The earnings of the immigrant industrial workers, as well as of those of native birth, in present-day industrial communities are generally too small to permit the maintenance of an independent form of family life.

"Of more than 22,000 wage-earners eighteen years of age or over, who were studied by the Immigration Commission in the general investigation of immigrants in industries, the average annual earnings were only \$455; and in the case of many southern and eastern European races the average was considerably less. These meager earnings in the case of male heads of families were supplemented by taking boarders or lodgers into the households, or by having the children go to work."

Can a Christian nation face this record without shame?

No one questions that the requirement of improved stercage conditions is within the province of government. The improvement of housing conditions in all dwellings which immigrants are to inhabit during a much longer time than during their voyage, would seem to be even more important.

Our government has adopted the expedient of requiring the immigrant to turn his pockets inside out

and to allow the inspector to learn whether the cash in hand is sufficient to prevent the probability of his becoming a public charge. Is there any inherent impossibility of the government's requiring the prospective employer to open his payroll and to show that the wages which he pays are sufficient to allow employés to provide for themselves and their families with a reasonable degree of comfort, to prevent the necessity for child-labor and for such wage earning on the part of mothers as must compel them to neglect the care of their children and their homes?

CRIMINALITY

Does the coming of the new immigration add to the criminality of the New America? Much apprehension has been expressed on this point.

The immigrant's "offenses against public policy" are frequently only the result of ignorance. A peasant from a rural district of Europe, unacquainted with the regulations of city life, unable to read laws, prohibitions or notices, or even to understand the language in which verbal orders are given, may fail to make proper disposition of sewage, garbage and ashes.—may undertake to peddle without a license, may resist arrest, may fail to pay fines on demand, may be unable to secure counsel speaking his language, and so, quite uncomprehending and dumb, may be sentenced to imprisonment, and yet be no criminal in any true sense of the term.

In view of all these considerations, the fact that the searching investigations of the great Federal Im-

migration Commission resulted in the conclusion that "immigrants are no more inclined toward criminality, on the whole, than are native Americans," may be considered good testimony to the character of those who are allowed to enter our gates. The testimony from the same source that "statistics do indicate that the children of immigrants commit crime more often than the children of natives," is ominous for the future.

There can be no dissent from the verdict that "the measure of the national healthy development of a country is not the extent of its investment of capital, its output of products, or its exports or imports, unless there is a corresponding economic opportunity afforded to the citizen depending upon employment, for his natural mental and moral development." Whether the belief in this theory is so deep and strong and abiding as to result in the requirement that employés shall be given reasonable hours of work, and a living wage which may include decent housing for themselves and their families, without overwork on the part of women and children, is a question of vital import, not only to immigrants but to the nation that receives them.

JUVENILE DELINQUENCY

Four-fifths of the children brought into juvenile courts in Chicago, and about the same proportion in other large cities, are the children of foreigners. In the phraseology of our time, character is produced by heredity, environment and will. In the case of the children of foreign-born parents in America, the hered-

ity, as shown by the careful investigations of our Immigration Commission, is not especially criminal.

What of environment? Who creates the environment?

First, the public school, during from 15 to 30 of the 168 hours of each week. Sunday schools and various child-welfare organizations claim perhaps three more hours of the week. During the rest of his waking hours the child spends his time in the street, in the alley, in the back court, wherever he can find most diversion, while his parents and older brothers and sisters are busy earning the bread for the next meal. He learns much that escapes their weary eyes.

They may belong to the army of illiterates. Even if they can read their own language, they may not have learned English. The child soon stands shoulder to shoulder with children of his own age in the public school. He salutes the flag with a grace all his own and sings, "My country, 'tis of thee," as lustily as any descendant of the author of our national hymn. With every sense quickened by contact with the new environment, he becomes acutely conscious of the difference between "teacher" and his foreign-looking, foreign-acting, foreign-speaking father and mother. His growing conviction that "they do not understand," not only the new language, but also the new life, leads to the rejection of their authority and influence. Keenly sensitive to the criticisms of thoughtless companions, he ceases to use the mother-tongue, and lives his own life, a law unto himself outside of school. The juvenile court record begins where parental influence ends.

Is there no other agency to intervene?

AMERICAN CHURCHES

In "The Immigration Problem," we find this significant statement, "One of the most striking features of the whole immigration situation is the almost entire indifference of the native churches to the immigrants, and the general lack of religious and welfare work among them. . . . The American churches are passing by a great opportunity for social service."

At the present rate, this generation will see the coming of about 33,000,000 immigrants to our shores. About four-fifths of the new immigration speak some other language than English. They all need English for meeting the needs of daily life and for the maintenance of helpful relations within their own homes as well as with the communities in which they live.

Is the task of acquainting them with the English language too great to be undertaken by those who believe in the principles on which our Christian civilization is founded? No more patriotic service, no greater Christian service asks for volunteers to-day.

Of the immigrants from countries in which the English language is not spoken, about four-fifths come from countries in which the Bible is not an open book. It has proved to be a wonderful inspirer of diverse nations. It is bringing a new day to China, to India, to Japan.

Professor J. R. Green, the keen-eyed historian of national life, tells us in his "Short History of the English People," that "no greater change ever passed over a nation than passed over England during the years which parted the middle of the reign of Eliza-

beth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. . . .

“As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue. . . . But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. . . . A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class.”

Has our New America any need of “a new moral and religious impulse”?

“That new religious consciousness which the great historian describes as coming into England with the coming of the Bible in the common speech of the people was strongly dominant in those who crossed the sea to make the New England and the new nation on these shores. To-day the old Pilgrim stock is fading out and is being replaced by immigrants who never have known the experience which Professor Green so vividly describes. To them, even as to the people of old England three hundred years ago, the teachings of the Bible in the speech of everyday life would ‘fall on ears which custom had not deadened to their force and beauty.’

“Protestant Christians have gloried in the independence of church and state in America. Have American churches realized their consequent obligation as well as privilege, to supply in the life of the people that which the state may fail to give?” *

At the end of the eleventh century, thousands of

* *The Biblical World* for January, 1913, page 28.

men, women and children enlisted in a crusade, "to rescue the holy sepulcher in the East from the infidel."

In the beginning of the twentieth century millions of men, women and children have come from the East to find a vague Something Better than they have known.

If American Christians will see and respond to their opportunity for personal service in giving of our best to those who have come, the world will be enriched, not by the possession of an empty tomb, but by the inspiration of millions of Spirit-filled temples of Life.

V

ASIATIC INFLUENCES

Who taught you tender Bible tales
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!

JOAQUIN MILLER,
in "Russia's Ingratitude."

Though East be East, though West be West,
The world they form is one;
Alike the aims of human kind,
The goal when all is done.

P. H. DODGE,
of Keiogijiku University.

V

ASIATIC INFLUENCES

THE unity of the human family is to be found—or not found—in North America. Ours is the only continent which in any large way is composed of all continents, excepting South America.

North America itself contributes the least. There is a slight native element in the United States. It is larger in Canada, while in the West Indies it was exterminated. But in the six independent republics between our southern boundary and our Panama Canal zone it greatly predominates. The continent of Africa has made a conspicuous contribution, numerically larger than any other except Europe. The materials of our country and our continent are mainly from Europe. The contribution of Asia is little noticed as such but is most noteworthy. Asiatic elements are much larger than most people think. In the year ending June 30, 1912, more than twenty-one thousand people from Asia landed in the United States. The Orient is here. In the vast temple of American life which has been rising without human design the time has come for us to observe its Orientation. "And, behold, the glory of the God of Israel came from the way of the East."

OUR BIBLE AND OUR SAVIOUR

It must not be forgotten that the fundamental literature of America is not American, nor African, nor even European, but Asiatic. The English language, the metaphors of common speech, the structural lines of thought, the basic conceptions of American life, are given us through the translation of sixty-six booklets originating every one of them in Asia.

Not only is our fundamental literature Asiatic, but so also is our fundamental faith. "The father of the faithful" was a wandering Asiatic sheik. The God of Abraham, Isaac and Jacob is our God. Not only are Joseph and Moses and David our heroes, but Isaiah and John and Paul are our inspiration. Most of all, the supreme center of the divine revelation to us is in One who was primarily not American, or European, but Asiatic. He became, indeed, the Son of Man—man at large. But he was first of all a Son of Asia. Out of a long Asiatic line he sprang. In Asia he was born, in Asia he was reared, in Asia he hungered and thirsted. There he was filled with righteousness. There he was tempted and overcame. He was never outside of Asia. It was on that continent that he spake as no man ever spake. There he started mankind on a new course of evolution. On one of the hilltops of Asia he was crucified, his blood mingling with the soil of Asia and fertilizing it for the highest products of human history. There are many mighty streams of influence in America to-day, but far and away the most potent of them all are those which have come to us out of Asia. Let no one forget this when

he looks into the face of a Jew or a Syrian, when he thinks of a Chinese or a Japanese inhabitant of America.

A distinguished editor said that we could not expect an occidental religion like Christianity to lay hold of the Orientals who come to us. Such an absurd statement shows to what extent race prejudice can make even a large-minded, highly-gifted student of human affairs stone-blind to the best-known facts of history. It is well within the facts to say that the life of the Pilgrims on the Mayflower was not merely colored but was completely dominated by Asiatic influences. That has been true of the best life of America to this hour.

RETURN CURRENTS

Return currents toward Asia began to flow in a decided stream one hundred years ago, when the cultured son of a minister in old Plymouth, Mass., Adoniram Judson, went with a choice group of young Americans to take the faith of the Orient back to its own continent. The stream of American influence has deepened and widened. Half a century ago Commodore Perry opened Japan to the world. Secretary Hay and men of his type have shown China that we seek its integrity and welfare. To-day more than five thousand of the finest American men and women are living in Asia for its good, and our flag is floating over sixteen hundred islands of Asia. The American conscience is so alive to its obligations that we are obliged at least to allege that we are in the Philippines for the uplift of the Filipinos. We are now avowedly "a

world power" with no expectation of diminishing influence in Asia. The relationships are mutual. Forces inflow as well as outflow. We must not exult in influencing Asia without expecting Asia to influence us.

HEBREWS

Consider Western Asia first. Although they have come through Europe the Jews are Asiatic. Probably the same may be said of all Europeans, if we go back far enough in ancestry. With many of the peoples coming to us from Southeastern Europe their Asiatic origin is not remote. That is one reason, perhaps, why this new contingent among us brings new problems. But the Jews are Asiatic not only in origin but also in the language which every Jewish boy learns to read and write, in the regulation of their daily food, in a large part of the customs which dominate their lives, both physical and mental. They have persistently kept themselves a distinct and a distinguished Asiatic race in spite of the massive and cruel forces which would have submerged or at least merged any occidental breed of humanity. We have in the United States more than one million eight hundred thousand of these thoroughbred Asiatics. Nine hundred thousand have come in the last ten years. They are marked factors in the commercial life of every city and town. In the metropolis of America they are one-fifth of the population. One-half of the Jews of the country live within the horizon of the Metropolitan tower. They are foremost in philanthropy as well as in many lines of business. They take a large and high place in great uni-

versities. One of them was recently a candidate for governor of the Empire State and had in his following many of the most thoughtful citizens of every race and creed.

These Asiatics in America are avowedly not Christians. They are to be a decided factor in the future of the country. Who can measure the variety, the complexity and the immensity of our obligations to these kinsmen of Mendelssohn and Disraeli, yea, of Moses and of Jesus Christ?

SYRIANS

In this connection, turning to the peoples coming directly from Asia to America, it is natural to think first of the Syrians. They are of the same Semitic stock as the Israelites and of a near branch of that stock. Their country is next to the Holy Land itself, almost a part of it. A Semitic emigrant of old who passed through their country "went out, not knowing whither he went." That has been true of not a few who have come to this country. On the slopes of Syrian Lebanon the writer was told of some neighbors who were overheard discussing at what point in America they had better land, should it be Chicago or Brazil. Thousands have found their way to the United States. The first village to send many was Zaleh, on the summit of the pass over the Lebanon range between Damascus and Beirut. They began to come in the eighties. So many are here now that they are sending back to Zaleh \$500 a day, it is said. The

inhabitants of that place may well have their own interpretation of the verse,

“There shall be abundance of grain in the earth upon the top
of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.”

From all Syria they are coming at the rate of over five thousand a year. About one thousand a year go back to Syria. In spite of all who have returned during the last thirty years, some seventy thousand Syrians are now in the United States, according to conservative estimate; many say one hundred thousand.

ARMENIANS

The other leading people in America from Western Asia are the Armenians. They, too, had knowledge of the Oriental Saviour firsthand, or nearly so. Tradition claims a letter to their king from Jesus himself. They were possessed of literature and culture when the Angles and Saxons were untutored barbarians. Armenians have been coming to our country for many years. During the last five years twenty thousand have come. They have been driven by the “Armenian atrocities” of the Turks and have been drawn by our liberties as well as by our opportunities. Estimates of the number in this country now range from fifty to one hundred fifty thousand. Their percentage of illiteracy is less than half that reported by the Syrians, and the percentage procuring naturalization more than twice as great.

TURKS

While Syrians and Armenians are the two peoples coming from Western Asia in sufficient numbers to have separate mention in the immigration tables of the government, two thousand came in 1911-12 from other portions of Turkey in Asia. Some of these are Asiatic Greeks, but many of them are true Asiatics, including hundreds of actual Turks. In fact the latter, even though they come from Turkey in Europe, belong to the group which we are now considering. In the five years from 1907 to 1912, six thousand four hundred Turks have come to this country. They belong to the Mongolian division of the human race and so carry our thought naturally toward their cousins on the other side of the Asiatic continent.

CHINESE

Under Genghis Khan and his successors, for a whole century, eastern and western Mongols were united in one government. In the last half of the thirteenth century there was free intercourse between the Far East and Europe. In the last half of the nineteenth century, and since, eastern Mongolians have been coming to America. Our present study is not concerned with the desirability of this but with the fact and its possible issues in the establishment of the kingdom of God on earth. In 1853, twenty thousand Chinese having come the previous year, a great meeting of San Francisco's representative citizens was held, and the following resolution was unanimously adopted:

“ Resolved: That we regard with pleasure the presence of great numbers of these people among us, as affording the best opportunity of doing them good, and through them of exerting our influence upon their native land.”

Although their welcome was soon reversed and the stream of Oriental immigrants was largely turned back after a time, there were still 70,944 Chinese in the United States according to the census of 1910. That year 1,449 landed here from China. In 1911 it was 1,307; in 1912, 1,765. They are scattered through the whole country. There are half as many in New York as in San Francisco. There is hardly a town of any size without some of them.

JAPANESE

Since the discouragement of Chinese immigration, the Japanese have been coming in larger numbers, although their coming is carefully limited by the government of Japan. In 1910, 3,759; in 1911, 4,575; in 1912, 6,114 Japanese arrived. The census of 1910 enumerated 71,722 in continental United States. The Japanese Association of America reports for 1912 the presence of 93,751—72,394 men, 12,285 women and 9,072 children. There are about 16,000 in the New York consular district.

It is believed by those in the best position to know that there are about 500 Koreans and about 5,500 Filipinos in the country.



CHINESE CHILDREN'S CHOIR, ORIENTAL HOME, SAN FRANCISCO

EAST INDIANS

Recently a new contingent has appeared from southern Asia. In the last three years, 2,325 came from the East Indies. There are said to be some 5,000 in the United States, some forty-three hundred of them being Hindus and the rest Mohammedans. Their illiteracy exceeds that of any other people coming to us.

OCCUPATIONS

While most of the Asiatics in our country are engaged in industrial pursuits of the simplest kind, considerable numbers have become landowners. In some sections the Japanese are taking possession of the agricultural industries. In 1909, as laborers, they did practically all the hand work in raising berries, a large part of that in sugar-beet fields, and one-half of the work in the vineyards of California. Moreover, they owned 16,449 $\frac{1}{4}$ acres of land and leased 137,233 $\frac{1}{4}$ acres more. In Washington, Idaho and Colorado, they controlled 34,072 acres. In all the great cities, East as well as West, there are Chinese and Japanese merchants.

Altogether, there are well toward three hundred thousand Asiatics in the United States at the present time; in other words, about the same number as of the aboriginal Americans. This is in continental United States, to which the present study is confined. Under the flag in the Philippines are many thousands more, and in the Hawaiian Islands they threaten to predominate.

“ EAST IS EAST ”

There are great differences between our Asiatic and European immigrants which need to be kept in mind. Foremost is the difference in race relationship. Nearly all the emigrants from Europe are more closely akin to us than most of those from Asia. Even the Slavic races are a part of the great Aryan family to which we belong. With the exception of the Armenians and Hindus who have come here lately, the Asiatics are from an entirely different branch of the human race. Race feelings are among the deepest in human nature. If we find it difficult to count the newcomers from southeastern Europe as our brothers how much more difficult to count so those who come from southeastern Asia?

Connected with this profound racial difference is a great difference in tendency to assimilate. Japanese of the second generation in considerable numbers show power to become genuine Americans, but in the main Asiatic immigrants are always aliens.

A third difference of great significance is in the matter of permanency among us. Year by year about one-third as many Europeans go back as come to this country. Many of them, however, are returning to Europe for only a visit. The vast majority of those who come from Europe expect to make our country their home. On the other hand a large part of those who come from Asia come for only a temporary stay.

The fourth difference, closely connected with these others, is in the interchange of ideas back and forth. The great bulk of Europeans who come to us for

permanent residence infuse new color into American thought and feeling, and quickly receive themselves new color, often to the extent of an almost complete transformation. These transfusions of life take place far less with the Asiatics among us. Owing to all these differences there is extremely little actual interblending of the Asiatics with other Americans. There has been among Asiatics and Americans only the slightest tendency to the miscegenation which has been so marked in the relation of Africans and Americans.

Except the Jews and the few Mohammedans, the Europeans who come to us are Christian in name and tradition. Both of these are, in fact, Asiatics and both of them are monotheists, believers in the God of Abraham. Most of the sacred books of the Jews are the same as ours. The Asiatics, on the other hand, who come to us from the Far East are polytheists and have inherited no knowledge of Christ or even of the one God of the Bible and the Koran. But in spite of all these differences the interflow of Asiatic and American life is very considerable.

ASIATIC INFLUENCE ON US

Note, first, the influence of our Asiatic visitors on us. It manifests itself in various directions. In industrial affairs, labor questions of the Pacific Coast have been deeply and violently complicated by the Oriental immigrants. The political life of whole states and, to some extent, of the nation, has been shaken by the presence of these men from Asia, and still more, perhaps,

by the fear of their presence. It would be impossible to say how much the moral life of the country is affected by the Orientals. It is believed by those who are most fearful about them on the Pacific Coast that they introduce vices which are characteristic of their low standards of morality, and which draw not a few Occidentals into their vile currents. The "white slave traffic" is a somewhat metaphorical phrase, but the yellow slave traffic has been literal. It has been conducted on a large scale and with written bills of sale. The opium trade has been immense, but like the slave trade, it has been mostly to gratify the Chinese themselves.

It might be supposed that their influence on us in religious matters would be a negligible quantity. On the contrary, there are conspicuous embodiments of Asiatic missionary activity at points all the way from the Point Loma sanctum in southern California to the Green Acre School in Maine.*

OUR INFLUENCE ON ASIA

Turn now from Asia's influence on us to consider our influence on Asia, through the immigrants from that continent. It is exerted, first of all, by our life. What we are counts for most. They return to tell of the prosperity of the country and what they have learned of its institutions and of the real character of the people. The Christian kindness which some of them have met here in the strange and largely hostile

* For discussion of "Non-Christian Faiths in America" see "Conservation of National Ideals." Fleming H. Revell Co.

country is keenly appreciated. That is what tells most. The offset of this is the unkind treatment endured in America. In addition to that they observe the widespread evils here.

Vast numbers in Asia know something of the actual character of America, which poses as a Christian nation. Their judgment of it is a real day of judgment for us. If the family life, the educational life and the political life of America were completely Christian, and the industrial life could be Christianized, our testimony to Asia would be irresistible. In these days of world-wide intercourse, if even one commonwealth in the United States were to become absolutely Christian the continent of Asia would not long resist the argument and would be clamoring for teachers from that commonwealth. If a single city, San Francisco, New York, or any other, were to become entirely the city of God, it would do more to bring Asia to the feet of Christ than could be done by sending to Asia every preacher in the United States. We must act in the light of this indisputable fact while at the same time we act in the light of another law of nature which scatters seeds broadcast. Jesus sent the apostles into all the world while the Promised Land itself was yet reeking with wrong.

But our influence on Asia through the Asiatics among us is exerted by our teaching as well as by our life. We must tell them the good news of our Oriental Saviour, the supreme inspiration to right living. The immigrants from western Asia are commonly considered in connection with those from Europe, and so need not be reconsidered here.

MISSIONS AMONG AMERICAN ORIENTALS *

By Local Churches.—The evangelizing activities among immigrants from Eastern Asia are conducted in three ways. First, by local churches. There are no statistics to show how many Sunday schools or Bible classes there are for Orientals. It was stated a few years ago that in seventy cities there were seventy-five Sunday schools for the Chinese, with an attendance of 2,500. There are more than twenty schools in New York City and immediate vicinity. In New England there is an association of Chinese Sunday-school workers connected with forty-two schools. Hundreds of Chinese have been brought to Christ through the Chinese Sunday schools in various parts of the country. The writer has had the privilege of seeing in his own pastoral experience in western Pennsylvania and in central Massachusetts numbers of Orientals studying the Bible and dozens of them giving their hearts to Christ. Some of these men, like Lee You in Pittsburg, have shown by many years of unswerving loyalty to Christ and His Church that their faith is genuine. The majority have returned to China.

The scattered work of local churches makes no showing in statistical tables. One of the denominations doing the largest amount of work among them (Presbyterian) has recorded the number of Chinese communicants in distinctively Chinese churches and in American churches, showing almost as many in the

* On this and other topics in the present chapter see the monograph "The Oriental in America" by Geo. Warren Hinman. New York, Missionary Education Movement, 1913. 5 cts.

latter as in the former. If this hold, as there is no reason to doubt that it does, in other denominations, nearly as much in the way of conversion is being accomplished in this way as in the separate missions.

By Denominations.—Next comes the work conducted by denominational missions. It was begun in 1852 by the Presbyterians in San Francisco. Baptists began there in 1854, Methodists in 1868, Congregationalists in 1870. There is a Chinese Methodist mission in New York City and a Chinese Presbyterian Church. Both New York and Philadelphia have Chinese Baptist churches. The first organized work for Japanese was in 1877. Most of the work for that nationality has been done since 1900. In addition to meetings for worship and preaching, and Sunday schools, evening schools have been opened, boarding schools established and rescue homes and Christian boarding homes have been erected.

The open doorway through which the majority have come into connection with the missions of both kinds has been the need of learning the English language. The Bible and extracts from it have been used as teaching material.*

The total number of Oriental members in the American churches and the foreign-speaking churches at present is estimated as follows: Chinese, 2,000; Japanese, 2,600; Koreans, 400. A majority of the Koreans become Christians in Korea before coming to America. It is believed that nearly ten thousand Chinese and

*Some of this material has now been put into pedagogical form in "Early Stories and Songs for New Students of English" by Mary Clark Barnes. Fleming H. Revell Co.

Japanese have been baptized in America. There are now about seventy-five organized missions for Chinese and the same number for Japanese. Twenty of the former and four of the latter are in Eastern parts of the country.

By Interdenominational Agencies.—The third way of seeking to Christianize Asiatics is through interdenominational agencies. The Chinese Young Men's Christian Association at first was modeled to a considerable extent after the well-known Y.M.C.A. It began as an interdenominational work. It has developed, however, into a Young Men's Christian Association under the care and conduct of the various denominations. The American Bible Society has done some excellent work among Orientals in America. There is a joint work among the Japanese, the *Dendo Dan*, which is moving along hopeful lines.

The organ of interdenominational action which is of the greatest promise is the "Standing Committee of American Workers among Orientals on the Pacific Coast." In 1912 the Home Missions Council requested this Committee to prepare a plan by which the work for Orientals can be allotted among the denominations so as to secure its more adequate accomplishment. The Committee has done this with great care. On the north Pacific coast also there was organized at Seattle (1912) a "Council of Oriental-American Christian Workers." An adequate interdenominational building is proposed and other closely co-operative undertakings.

Hitherto the needs have been largely unmet. In the Consultations of the deputation from the Home Missions Council during the winter of 1911-12, one

missionary administrator with years of experience in China and then other years of experience on the Pacific Coast, affirmed that not more than one Chinaman in ten in the coast state where he lives had had the Gospel brought to him in any adequate way. The deputation was informed in another coast state that there are in that state twenty-seven counties, with an average of two hundred Chinamen in each, without any Christian work of any kind for these Asiatics. In November, 1912, the Standing Committee above mentioned declared that "by recent surveys some fourteen thousand Chinese and about the same number of Japanese are found to be without any Christian opportunities. Among the Hindus there are about four thousand."

Would the Orientals among us respond to missionary endeavor in encouraging numbers if adequate effort were made? The city of San Francisco is perhaps the best provided of any place with missions to them. Even in that city there is only one mission to each nine hundred and fifty Chinese. Yet they have turned to Christ in such numbers that they are communicants in evangelical churches to a larger extent, in proportion to numbers, than the white people of that city.

Do American Christians really long for the conversion of Orientals, or is the interest only imaginary while the thought is a glimmering mirage on the distant horizon? Inside our own gate more than thirty thousand flesh and blood heathens for whom we are doing nothing! Thousands more for whom we are doing but little! That little, however, counts. Owing to the public spirit of the Morning Star Missionary in New York, in helping the large Chinese community

to secure and forward famine funds and in other ways, he and his brother missionary have been made associate members of the Chinese Merchants' Association which meets every week, with a voice on its floor. One result is that the joss house connected with the rooms of the Merchants' Association has been closed.

REFLEX INFLUENCE ON ASIA

The most striking aspect of the influence of Asiatics in connection with the New America is the reflex influence on Asia. It is known that Chinese Christians in America have sent back for Christian work in China at least fifty thousand dollars. If the unreported sums be considered, and the gifts of the Japanese as well, it is probable that one hundred thousand dollars would be a moderate estimate. But the main thing is that they have gone back themselves, the majority of them to stay, nearly all of them for at least a long visit. More than five thousand returned in 1912. That is more in one year than the entire number of American missionaries in those countries. This has been going on for years, during some periods in far greater numbers than now.

On Government.—It is more than a coincidence that the portion of China that has been the fountain of democratic influences which have at last captured the Chinese government, is the region from which most of the Chinese have come to America and to which they have returned with some knowledge of American institutions. While laborers have come almost entirely from southeastern China, students have come also from other

sections. Chinese students in America in their petition to President Taft pleading for the recognition of the Republic of China by the United States said, "In effecting this remarkable transition of China from a corrupt monarchy to a sound republic, many of the most prominent leaders have been guided by the practical knowledge and experience of the blessings of free government which the hospitality and generosity of this land of liberty have enabled them, in their student days, to acquire within the precincts of its institutions of learning; and all of them have been inspired by the luminous example of the happy republic of the United States. For this immeasurable service which the people of the United States have rendered to the cause of republican China, we avail ourselves of this opportunity to own our debt of gratitude." Said a student in Chen Tung University, Western China, to his American teacher, referring to America as a whole, "What you are we want to become."

On Missionary Work.—Chinese brought to Christ in America have exerted a decisive influence in evangelizing China. Rev. Dr. Noyes, a missionary for a third of a century in China, said, "Nearly all the Chinese [laborers] in the United States come from four districts in the Canton province. Twenty-five years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within a distance the Chinese can easily walk. Of these chapels we have six [now more]. Every one of these sites was obtained by the help of Christians who had returned from California. Of the thirteen native assist-

ants who have labored at these stations, six were converted in California, one in Australia and one received his first serious impressions from a member of the Chinese Church in California on the steamer crossing the Pacific." Not long ago a Chinese pastor in New York City for thirteen years said that when he was in China recently he was in a meeting where fifty Chinese preachers of the Gospel were gathered, and on taking an expression it was found that twenty-five of them were converted in the United States.

A Japanese inhabitant of the United States having become an earnest Christian felt that he must carry back the news to Japan, and help bring that nation to Christ. After a few months he returned to America. The present writer visited him just as he was in the act of unpacking his trunk, and asked him why he had returned to this country. He said that soon after reaching Japan he received a letter from an old acquaintance living in one of the country towns of the Empire, who asked him to come up there and help to discredit and drive out two American women who were teaching the villagers that in America there is a Jesus religion which people throughout the world ought to accept. His acquaintance said, "I told the people that I lived in America for years and never heard of a Jesus religion. You are just back from that country. If you will come up here and confirm my statement we can drive these fake religionists out of the town." My friend said that he concluded that he could do most for Japan by returning to America and doing everything in his power to make it impossible for Japanese

to live for years in this country without learning of the Jesus religion.

On the Educated Classes.—When we turn to the student class, we look upon forces of unmeasured potentiality for the regeneration of Asia. Nemoro Utsurikawa in *Education*, November, 1912, mentions by name more than thirty former Japanese students in America who have since rendered distinguished service in Japan, and says that in 1911 there were in the United States 869 Japanese students.

The Chinese students, in petitioning President Taft, said that they represented 900 Chinese students then in America. The Chinese government is sending here about one hundred more students each year, giving them an allowance of eight hundred dollars a year. They are generally to remain here seven years. According to an old theory of physiology that is long enough to secure an entire transformation of their bodies, so that when they return every ounce of their substance will be American. However that may be, they are here on purpose to imbibe American ideas and ideals for the sake of regenerating China. In the revolutionary Chinese government the First Assistant Secretary of Foreign Affairs was the earnest Christian, Wang, educated in the United States by the wise generosity of two Baptist laymen of Lansing, Mich. Fei, the private secretary of Dr. Sun Yat Sen, was educated here by a Boston layman.

What would be the effect if the evangelical churches were to begin at once to put sufficient endeavor into the work for Asiatics now living in the United States

to win the majority of them to the Christian faith? It would simply mean that something like one hundred and twenty-five thousand ambassadors of Christ in the next few years would go from our shores to the Far East. They would go with the language and habits of the people to whom they go, their own to start with. This would be far and away the most inexpensive and at the same time the most effective method of inserting the Gospel leaven into the Asiatic lump.

DR. SUN YAT SEN

The most striking instance of interdenominational and intercontinental influence is in the case of the leading factor in the recent revolution in China, Dr. Sun Yat Sen. This man, who traveled largely on foot some ten thousand miles throughout China, gathering and indoctrinating groups of patriots with republican sentiment, is the son of a man brought to Christ through an English Church medical mission. He himself learned the Christian way more perfectly through Congregational workers in the Hawaiian Islands. Though he was a medical student, not a student for the ministry, a Chinese merchant in New York who knew Dr. Sun intimately when he was in school says that it was the habit of the young man, when Sunday came, to go somewhere and conduct a gospel service. When he was in the United States, after a reward of fifty thousand dollars had been placed on his head by the Chinese government, he was protected for many weeks in the Baptist Chinese mission in New York City. Remem-

bering the readiness with which Chinese assassins, for a comparatively small consideration, take human life, his peril can well be conceived. Wherever he went upon the street two men workers went with him, one on each side. Because peril lurked in darkness, as well as in daylight, they slept one on either side of him at night. It is not surprising to be told that his Christian life deepened and quickened in this sacred and almost tragic fellowship. When he returned to America, years afterward, a distinguished reformer, many homes and places of entertainment were opened for him, but the New York dailies said that Sun Yat Sen was most sure to be found at the Morning Star Mission.

THE CHALLENGE TO CHRISTIANITY

During the last half of the thirteenth century, Kubla Khan with his capital at Peking ruled over the most extensive empire ever seen on earth. He was not only the most extensive but also one of the most broad-minded and progressive of the earth's rulers. He begged the Pope of Rome to send him one hundred missionaries. New popes were passing just then in rapid succession. If they had done as requested, instead of spending their energies in ecclesiastical quibbles and quarrels, and sent one hundred true-hearted men to the Far East, China might have been a Christian nation for the last five hundred years—half a millennium—at least as Christian as many of the nations of Christendom. Now at last another opportunity, and one of even greater promise, has come. China and all

the Far East are craving Western light. The Ruler of the ages has put within our own parish circles, to stay for a few years before returning to Asia, more than one hundred thousand sons of the Orient, hundreds of them picked men. It is the most stupendous challenge in human history.

VI

GUIDING AND INSPIRING
AGENCIES

Gifts differ, but the Spirit is the same; ways of serving differ, yet the Master is the same; results differ, yet the God who brings about every result is in every case the same.

If the foot says, 'Since I am not a hand, I do not belong to the body,' it does not on that account cease to belong to the body. Or if the ear says, 'Since I am not an eye, I do not belong to the body,' it does not on that account cease to belong to the body. If all the body were an eye, where would the hearing be? If it were all hearing, where would the sense of smell be? But in fact God has placed each individual part just where he thought fit in the body.

PAUL.

VI

GUIDING AND INSPIRING AGENCIES

IS the development of the New America to be left entirely to the working of unconscious forces and more or less blind economic factors? The highest attainment of evolution is the guidance of the process. In the creation of our new and unprecedented nation out of raw materials from all nations there are a number of guiding and inspiring agencies. They all work together, but for convenience of description may be classified as State Agencies, Society Agencies and Church Agencies. Their co-operation might well become more than as yet a deliberately planned and closely articulated co-operation.

STATE AGENCIES

Selection.—The government has laws and an elaborate administrative system for sifting applicants for admission. More than twenty causes, physical, mental and moral, are assigned for debarring them. Many think that the sieve ought to be finer. As it is, it debarred sixteen thousand and fifty-seven in the year ending June 30, 1912. In addition to that two thousand eight hundred and fifty-three were returned who had been allowed to enter. In 1909, over twenty-four thou-

sand were debarred; in five years, ending with June, 1912, eighty-four thousand. In some months of recent years the exclusions have been as high as three per cent of the arrivals.

The continuous work of the United States in receiving the new Americans is conducted by its Bureau of Immigration in the Department of Commerce and Labor. The administration of the government's regulations concerning the admission of approximately three thousand people every day, on the average, through the year, is a task of enormous proportions and of a delicacy and difficulty almost incalculable. Every one of the applicants is a person, and the center of the world to himself. No servants of society in America deserve the appreciative sympathy, the support and the prayers of the lovers of God and men more than do our immigration officials. On them we place vast responsibility as to the character of the New America. Under the Commissioner-General there are nine Commissioners, stationed at New York, Boston, Montreal, Philadelphia, Baltimore, New Orleans, San Juan, San Francisco and Seattle. There are twenty-three districts. An inspector is in charge where there is no Commissioner resident. At the chief gateway, Ellis Island, New York, there are six hundred and fifty governmental employés of all kinds. The staff of medical inspectors is often seriously overtaxed. By rapid and at the same time keen and kindly inspection they immediately pass the great majority of applicants. Eighty per cent of those who come are kept at Ellis Island only three hours. A few must be detained for further inquiry.

There are various causes for detention on Ellis Island. Many are waiting for friends to meet them. In the crowded seasons as high as two thousand may be lodged there. It is a vast temporary home as well as sifting-place. An important adjunct is the hospital service. All about the buildings the following "Order Concerning the Treatment of Immigrants" is conspicuously posted, "Immigrants shall be treated with kindness and civility by every one at Ellis Island. Neither harsh language nor rough handling will be tolerated. The Commissioner desires that any instance of disobedience of this order be brought immediately to his attention."

Representatives of missionary and other philanthropic aid societies have desks in the heart of the building. Nothing is more significant of America's good will and welcome to its new people. There are thirty-nine of these accredited representatives, twenty-five of them under avowedly religious auspices. The workers speak with almost all known tongues and render almost every kind of humane service.

Distribution.—The Bureau of Immigration has a Division of Information which was instituted by act of Congress as follows:

Correspondence shall be had with the proper officials of the States and Territories and said division shall gather from all available sources useful information regarding the resources, products and physical characteristics of each State and Territory, and shall publish such information in different languages and distribute the publications among all admitted aliens who may ask for such information at the immigrant stations of the United States, and to such persons as may desire the same.

In 1911 over one hundred thousand people received the benefit of this agency, thirty thousand six hundred fifty-nine being direct applicants.

Many of the Western states have departments devoted to the securing of settlers, and other activities bearing on immigration. Such departments are being created in Eastern states to aid in the distribution of immigration and in other vital services for them.

Naturalization.—The desire to become citizens varies greatly with the nationality of the immigrant, ranging all the way from less than six per cent of the Portuguese to more than ninety-two per cent of the Swedes. About seven-tenths of the men of the older immigration (fifteen nationalities) have sought naturalization and about three-tenths of the men of the newer immigration (twenty-five nationalities). In recent years our government has greatly increased endeavor to make the process of naturalization intelligent and judicial. The courts having jurisdiction, about twenty-five hundred, are aided by the Division of Naturalization in the Bureau of Immigration. It has examiners who are to look into each case and present their findings to the courts. Obviously this work of making American sovereigns ought to be guarded and strengthened to the utmost. There are enough foreign-born in this country to displace the entire population of nineteen of the states. If so distributed, they could elect thirty-eight United States senators.

Education.—This is the chief governmental activity in behalf of the new Americans. Five of the forty-two volumes issued by the recently organized Immigration Commission are devoted to the school attendance and

progress of children of immigrants. Not only is the school the chief agency of the state in Americanization, but that has now become the chief work of the schools. It was found that 57.8 per cent of the pupils in the public schools are children of foreign-born fathers. Even in the cities where the percentage was lowest, New Orleans and Kansas City, eighteen and twenty-one out of every hundred were of direct European parentage. It is typical and suggestive that the highest percentage was just the same for an Eastern and a Western city: Chelsea, Mass., and Duluth, Minn., 74.1 per cent. New York City had 71.5 per cent, Chicago, 67.3 per cent, and Boston, 63.5 per cent.

In every school where many of these children attend are found instances of the greatest mental alertness. The children of eight nationalities, taken as a whole, grade higher than the average children of native-born white fathers, Finns ranking the highest. The public schools are the hope of the New America more even than was "the little red school-house" of old. A teacher in a New York City public school has put it in a way not easily forgotten, "Children of twenty-nine nationalities enter our school; they go out one nationality."

Public libraries as well as public schools give attention, many of them large attention, to the needs of the new Americans. They provide books in the languages most used in the community. Large libraries have special attendants for the non-English departments, some of them rooms set apart for their use. Special branches are opened in foreign-speaking neighborhoods. In Rochester, for example, in a neighborhood

where there are between six and seven thousand Poles and no public school within a radius of a mile, philanthropic people organized an Institute for teaching English and it was made the first Branch of the Rochester Public Library.

Protection.—The Bureau of Industries and Immigration of the State of New York was established in 1910. Its purpose is thus summarized in the first annual report :

Believing that an alien's first impression, his first experiences on arrival and his first contact with American institutions, are the most lasting; that if his property rights and liberty are not respected on arrival he cannot be expected to respect those of people resident here; and that if he has not been given a square deal he will later visit his early experiences upon his newly arrived brothers; the State has undertaken, so far as its facilities permit, to make these early experiences forces for real civilization.

The exploitation of immigrants and of emigrants by New York hotels and transfer companies, the outrageous conditions of labor camps and many other forms of wrong, are beginning to be righted. As already noticed, a number of states have immigration boards of one kind or another. The New York Bureau has led in the formation of a National Conference of Immigration and Labor Officials. Its objects are to promote state activities of the kind just described. It is significant of the fine purpose of this movement that the Chief Investigator of the New York Bureau is a woman. One of its special investigators was Miss Carola Woerishoffer, a young woman of large wealth, who gave herself in unstinted devotion to discerning

and remedying needs, even working for that purpose, incognito, in laundries and other places of lowliest service. Her life was lost in an accident while on a mission of mercy for the Immigration Bureau. It seemed to the writer peculiarly fitting that her body should lie in humble state in the "Church of the Incarnation."

SOCIETY AGENCIES

There are many organizations doing important work for immigrants which are official organs of neither state nor church. Most of them may be grouped under the following classes.

General Organizations.—There are a number of these. The following are good examples: The North American Civic League was organized in Boston in 1908. It has an active branch in New York and is extending its work elsewhere. It seeks to educate the older Americans to sustain appreciative relations with the new Americans and to educate the latter in the American speech and duties. It undertakes protection and educational measures in preparation for cooperation with state agencies. It sends "domestic educators" into neighborhoods and homes of immigrants. One of its great services has been the organization, in 1912, of the Immigration Council, composed of representatives of thirty-five societies engaged in work for immigrants in New York City. This is for the purpose of avoiding duplication of work and having a central bureau of information.

The Immigrants' Protective League of Chicago is an efficient organization with the same aims as the North

American Civic League. It is the intelligent, alert and generous friend of the newcomer.

The Travelers' Aid Society "provides information, advice, guidance and protection to all travelers irrespective of age, race, creed, class or sex. It thereby relieves suffering and prevents error, wrong, extortion and crime at a time when the desired victim is most accessible. The agents are not allowed to receive gratuities or fees. Women agents of the Society, who speak the different languages, meet trains and steamers to aid and conduct inexperienced or confused travelers any hour of the day or night to their destination within the city, or to trains or steamers for other points. This protection is continued by co-operation with other societies or friends at terminal points, until the traveler is known to have safely reached the proper destination. When necessary the Society provides temporarily for the traveler at headquarters." It has nineteen agents regularly appointed to meet railroad trains and transatlantic steamers. These workers speak twenty-one languages and many dialects. In 1911 they met at the docks 11,563 people of forty-eight nationalities. From the beginning of their work in 1905 to January 1st, 1913, they had met 55,961 people, of sixty-four nationalities. This organization especially meets the needs of aliens who come as cabin passengers. The nationality societies and many missionary societies also carry on this line of work, for steerage passengers.

Nationality Societies.—At least twenty-nine nationalities have organizations of their own which give considerable attention to the new arrivals of their respective nationalities, often meeting them on landing,

sometimes providing for their necessities afterward, and in general throwing about them the social and fraternal help which make them feel at home at once in the new country. Some foreign governments grant these organizations subsidies. Several nationalities have more than one organization of the kind. In some cases one is under Catholic and one under Protestant auspices. Let the following statement of one of the Italian societies serve as a sample:

It "employs agents to look after the needs of the immigrants at Ellis Island; it runs an escort service, by which competent persons are furnished, at nominal cost, to take immigrants to their destination; it conducts an employment agency; it maintains an information bureau; it co-operates with the United States authorities to enforce the immigration laws; it manages labor camps for conductors; it wages war on all persons engaged in swindling immigrants; it is engaged in breaking up the padrone system in all its forms; and lastly and generally, it does all it can to help immigrants, so that as soon as possible they may become self-supporting and self-respecting citizens, a benefit and not a detriment to this country."

The race making the best provision for its incoming members is the Hebrew. They have nine general organizations for this and kindred purposes. The Baron de Hirsch Fund and the Educational Alliance do an immense work for the comfort and Americanization of the children of Israel.

Immigrant Homes.—One of the agencies which is specially helpful to many at the outset of their American experiences is the Immigrant Home which is under

philanthropic management. There those who are not met by friends, and are at a loss which way to turn, may tarry for a short time at a reasonable expense and be under protective influences. There are not less than thirteen of these Homes in New York City. Some of them are under racial and others under denominational auspices. Other ports have such Homes. In one year fifteen thousand immigrants were discharged to benevolent homes and aid societies.

Labor Unions.—Labor Unions have a large part to play in the Americanization and assimilation of the newcomers. The vast majority of those who come belong to the laboring classes. Professor John R. Commons, in "Races and Immigrants in America," says, "The labor Union is at present the strongest Americanizing force. Before the organization of the Union in the anthracite coal fields the foreigners were given over to the most bitter and often murderous feuds among the ten or fifteen nationalities and the two or three factions within each nationality. The Polish worshipers of a given saint would organize a night attack on the Polish worshipers of another saint; the Italians from one province would have a knife for the Italians of another province, and so on. When the Union was organized the antagonisms of race, religion and faction were eliminated. The sense of a common cause and more than all else, the sense of individual rights as men, have come to these people through the organization of their labor Unions and could come in no other way, for the Union appeals to their necessities, while other forces appeal to their prejudices."

Young People's Associations.—Both the Young

Men's and the Young Women's Christian Associations have departments for work among immigrant peoples. These might be classed under church agencies but since their work is chiefly without special religious emphasis and along lines similar to those of the Jewish and other organizations now being considered, they belong here also. Jenks and Lauck, in "The Immigration Problem," say, of one of these, "The Young Men's Christian Association has for the past few years made efforts to do work of a purely secular character among the immigrant races." The Industrial Department of the International Committee has twelve emigration secretaries at ports of departure in Europe, and thirteen at ports of entry in America, with three general secretaries in the Immigration Section. In 1912 also there were conducted classes to teach the English language in twenty-nine states and the District of Columbia, with 16,402 students. More than forty nationalities are reached. The annual expenditures exclusively for this work are about fifty thousand dollars.

The National Board of the Young Women's Christian Association inaugurated definite work for immigrant young women in October, 1910. The Secretary in charge of the work reported in January, 1913, "All the activities for the immigrant girls will go under the title of 'The International Institute for Young Women of the Young Women's Christian Association.' . . . This scheme is actually in full operation in two cities;—the International Institute in New York City has a budget of twenty thousand dollars. . . . The second Institute is at Trenton, with a budget of three thousand dollars. . . . Aside from this protective and

educational system, which aims to reach the present immigration from central and southern Europe, fifty-seven Associations in the country are maintaining in their headquarters' buildings English classes for foreigners." By April an institute had been opened in Lawrence, Mass. Sixteen full-time workers were employed in the three institutes.

Social Settlements.—Social settlements are among the efficient agencies for the assimilation of foreigners. A large feature of the work in every settlement where there are foreigners is in their behalf. "Americans in Process, a Settlement Study," by Robert A. Woods, sets this forth in its very title. In "Twenty Years at Hull House," Jane Addams devotes an entire chapter to the subject and makes it a prominent feature in nearly every other chapter. There are more than four hundred social settlements in the United States. One hundred sixty-three of these are under avowedly religious auspices, Methodists, Episcopalians and Jews being in the lead, with Roman Catholic and other denominations represented. Most of the settlements conduct the work in a way to respect the religious convictions of people of every race and creed. The social settlements which nominally exclude religion from their special work are nevertheless conducted under the motives which were energized in the world by the ministry and teaching of Jesus Christ. Even when the workers do not allow themselves the broader outlook on the universe which they would get from a distinct recognition of this, and when those for whom they work lose the deep and high inspiration which has come into the human race in this way, they are

still, though somewhat blindly and narrowly, doing the work of the kingdom of heaven on earth. A social settlement is a collective reincarnation of the Spirit of Christ.

CHURCH AGENCIES: I.—INTERDENOMINATIONAL

Church agencies start with individuals, enlist a whole church, spread throughout a denomination and secure interdenominational co-operation. It may be more helpful to review them in the reverse order:

The Home Missions Council.—Among its other endeavors in co-ordinating the activities of the mission boards this Council has had committees on work among special groups of foreign-speaking people, and at its annual meeting in 1913 established a Standing Committee on Immigrant work. This committee may be able to standardize forms of report so that in future it will be possible to ascertain what is being done by denominational agencies in such a way as to aggregate the data and present the work as a whole. It is to be hoped that the Council may find ways of co-ordinating and distributing endeavor so as to eliminate waste by competition, and especially so as to secure the attention of some home mission agency or other to every group of foreigners, so that the Gospel may be given to all new Americans.

The Council of Women for Home Missions.—At its annual meeting in December, 1912, this Council created a Standing Committee on Home Mission Interests among Immigrants, and has assigned to this committee the duty of securing and keeping on file

information regarding immigrants and the Christian work being done on their behalf at ports of entry and elsewhere, as well as of furthering through existing agencies their Christian education and uplift. Through this standing committee, the Council has taken over the work inaugurated early in 1912 by the Fireside Leagues in teaching English by means of Biblical material, and has assigned this special service to its subcommittee on English for Immigrants.

All students of immigration problems agree that the help most needed by our non-English-speaking people is help in learning the language of their adopted country.

Since four-fifths of our immigrants of foreign speech come from lands in which the Bible is not an open book, it is of vital importance that they become acquainted with those Biblical ideals which have shaped our national life. The conservation of our national ideals depends upon acquainting the incoming tides of life with those ideals.

The American Bible Society.—A large number of the million and more Bibles and Bible portions in English circulated in the United States in 1912 by this Society, were for use by foreigners among us who are learning to read our language in that best possible way. In addition to that, about three hundred thousand volumes were issued for use in the United States in seventy other languages. Two hundred and fifty of the colporteurs and others employed to distribute the Scriptures in this country gave attention largely to foreigners. Of the four hundred thousand dollars spent by the Society in publishing and distributing Bibles

in the United States that year, one-fourth or more should be accredited to work for foreigners.

Daily Vacation Bible Schools' Association.—College men and women and theological seminary students are engaged in teaching boys and girls the Bible and some simple practical arts. In 1912 schools were held in twenty-four cities, conducted by nine hundred and four teachers with some fifty thousand boys and girls. Eighty per cent of the pupils were of foreign parentage. They were of many races and creeds. This work means much in direct ministry to new Americans at once, and still more in the training of college young men and women for such ministry throughout their lives.

The National Woman's Christian Temperance Union.—This society has a Department of Work among Foreign-speaking People. It lists in 1912 one hundred and thirty-eight pieces of literature printed in twenty foreign tongues. Its members are urged to study the conditions of the foreign-speaking people in their own communities, and to carry to them the gospel of temperance.

The American Tract Society.—About half the work of the Society in the United States is for the foreigners. During the year ending March 31, 1912, it ministered to the spiritual needs of forty different nationalities in eighteen states. In doing this, fifty-three of the Society's one hundred six colporteurs used foreign tongues and distributed forty-six thousand volumes printed in languages other than English. They sold much, but the literature given away was listed at \$4,254.76. As with all organizations doing such work

it is impossible to say how much of the entire outlay is to be accredited to the work for foreigners, but thirty thousand dollars for the year appears to be a moderate estimate.

For whatever purpose these interdenominational organizations were primarily formed, it has come to pass in the present development of our country that an important part of their work and an increasing part is in behalf of the strangers within our gates.

CHURCH AGENCIES: II.—DENOMINATIONAL

As the forces of the kingdom of God at present are organized by denominations, the largest effective action comes in that way.

Proportion of Foreign-speaking Church Members.—The United States census of religious bodies (1906) shows that forty-one languages were in use and that one hundred fourteen denominations had churches in which some foreign language was used. 24,594 churches with 8,394,229 members reported the use of a foreign language alone or in addition to English, that is, about one-fourth of all the church members in the country. The bulk of these were in Roman Catholic, Lutheran, Jewish and smaller religious bodies transplanted from Europe and Asia. When we turn to the more distinctively American religious bodies and select those which mainly occupy the portion of the country where immigrants abound, we get some suggestion of the ministry of these denominations to foreigners. In the Northern Baptist Convention, Congregationalists, Methodist Episcopal Church (North)

and Presbyterians of the United States of America (North) five and one-half per cent of all the churches use a foreign language. To these churches belong over four per cent of all the communicants in the denominational bodies named. They are practically all the result of home mission activity. When the obstacles to be overcome in bringing non-English-speaking peoples into such radically American bodies are considered, and when it is remembered that many of the earlier churches of the kind have long since ceased to use a foreign tongue, the census finding is a noteworthy indication of missionary enterprise and success. The four denominational bodies aggregated about six million members. The exact percentages of their members in churches using a foreign tongue were, Baptists 6.3, Congregationalists 5.4, Methodists 3.3, Presbyterians 3.5.

Missionary Forces.—Since 1906 there has been increasing activity in this phase of missions and several denominations are taking new measures of efficiency. There is, of course, no such costly and extensive accumulation of data as that made by the government, but facts furnished by denominational administrators show more aspects of the missionary work and give us a good suggestion of the state of the work at the beginning of 1913. The *forty societies and boards* which have given us figures, employed in their foreign-speaking work thirty-four hundred missionaries and appropriated to this work more than one and a half million dollars during the year 1911-12. It appears that the *four denominations* which are doing most in this line of service—Congregational, Northern Baptist,

Methodist and Presbyterian—counting self-supporting as well as aided churches, have thirty-three hundred churches and missions using other than the English language. These churches have more than two hundred thousand members. There are more than two thousand men giving their whole time to this work and more than four hundred women. The annual expenditure for it aggregates more than two and a half million dollars.

Adding to the somewhat complete account of the four denominations only the society and board work of the other denominations (all the data given), we discover in all more than four thousand workers and an expenditure of more than three million six hundred thousand dollars. To get the grand total, however, we must add to this the foreign-speaking sections of the great Lutheran denomination. It has over eleven thousand foreign-speaking churches with seven thousand ministers and nearly two million members.

Quality of Christians.—All who know many of the foreign-speaking members in the churches under consideration recognize in them, as a whole, a type of Christianity which is peculiarly refreshing. For the most part there is a simplicity and fervor which may well set an example to churches of the older American stock. They promise to provide new blood which American Christianity needs. Often they show an apostolic quality which is inspiring. In the matter of giving, for instance, it is safe to say that in proportion to ability they give at least twice as much as their brethren of long American lineage.

Two-fold Work.—The two sides of Christian minis-

try are emphasized more fully in work among foreigners than in the average work of the churches. Personal evangelism is inevitably a decisive feature in winning the immigrants to American Christianity. Social ministry is also prominent in this work. The need of the work may be seen from the following recent and concrete record of work in one of the denominations which is always strongly emphasizing personal evangelism. It is from the Pittsburg District, Pennsylvania :

The Association has ten men and five women at work among the foreign-speaking peoples, who give their whole time to it. They reach people in ten different languages. They are beacon lights pointing the way home to shipwrecked and storm-tossed souls. Helpless children are given attention. Those unjustly imposed upon by unscrupulous tradesmen and dishonest agencies are given advice and helped to their rightful protection. The homeless are housed and the unemployed found employment. These our brothers and sisters who labor with these dependent ones count not their own pleasure and comfort, but serve as angels of mercy to those who most need it.

This is applied Christianity—our Brother Blank starting out before daylight and standing in the frosty morning interpreting for his people to find them positions, or tramping from place to place with them until employment has been found; Miss Blank working with fifty Syrian and Italian girls, teaching them the first lessons of neatness, industry and Christlikeness, or in another school working with Jewish, Russian, Lithuanian and other children in the same manner.

Brother Blank has been able, along with his successful work among the Russians, where a goodly number have been baptized, to have two young Jews confess Christ publicly by being baptized. One of these is a prominent physician, the other also a bright man.

Supervision.—The denominational organizations which are conducting missionary work among foreigners are of six types. There are about twenty

General Missionary Boards, including the entire constituency of their respective denominations. Both men and women are enlisted in this work. In addition there are some ten *Women's Boards* engaged in it, with missionaries of their own. They give much attention to school work and visiting in the homes of the new Americans. Several denominations have also *Publication Boards* which provide literature for non-English-speaking people, some of them sending out colporteurs to disseminate the literature and present the gospel. A number of *Theological Seminaries* have departments devoted to foreign-speaking nationalities. Some whole seminaries are given to that. There are also a number of Training Schools for lay-workers, many of the students of which are fitting themselves for work among foreigners. Co-operating with the general missionary organizations are *State and other District Bodies* variously named according to the church polity of their denomination. In some denominations State Conventions do a large missionary work which is becoming more and more in the eastern portions of the country a work for foreign-speaking peoples. This is generally conducted in close financial and inspirational co-operation with the national agencies. The other special group of organizations is made up of *City Mission Societies*. Inasmuch as there is a strong tendency among immigrants to settle in cities, and inasmuch as many of the larger cities are getting to be composed mainly of citizens of foreign parentage, a large part of the work of city mission societies is in their behalf.

CHURCH AGENCIES. III.—LOCAL CHURCHES

A large amount of work is done by the local churches without subsidy from general organizations.

Institutional Churches.—Many churches, largely in view of the conditions created by immigrants, have established various social ministries. Socialized church is perhaps a better name than institutional church. Every denomination has some conspicuous instances of this type of work. Many churches which have not aspired to the title have entered into activities of the kind mentioned. For example, in the late 90's the Fourth Avenue Baptist Church, Pittsburg, adopted one phase after another, so that it went into the twentieth century with a list of twenty different forms of social ministry. A little later, at an International Exposition in Belgium it received first award among churches represented there as doing social work. In addition to the conspicuous institutional churches like St. George's, New York; Temple Baptist, Philadelphia; Labor Temple, Presbyterian, New York; Morgan Memorial, Boston, and Halsted Street, Chicago, Methodist; First Congregational, Jersey City; there are hundreds if not thousands of churches in the country which are rendering social ministries largely with a view to meeting the needs of immigrants.

Branch Churches and Missions.—Many churches have established branches, organic parts of the church yet with a distinctive existence, frequently with buildings and one or more employed workers for each branch, where a large amount of ministry to foreigners is conducted. The Ninth Street Baptist Church, Cin-

cinnati, Ohio, is a conspicuous instance of this kind of ministry. A still larger number of churches minister to immigrants through mission Sunday schools and services.

Individual Service.—When it comes to the actual doing of the work it is always and only done by individuals. Machinery cannot evangelize nor assimilate human beings. The workers connected with organizations are useful at last only through their personality. In addition to all that is done in connection with organizations, both great and small, an innumerable multitude of Christian men and women of the older American stock must actually show the spirit of Christ to the newer Americans if they are to be won to Him and in any degree to the old ideals of our country. There is no larger service to be rendered to America, to humanity and to our Lord, than for Christian men and women to show by manner and by deed that they count as brethren and welcome their new neighbors from over the sea. Having first done this in a general and unmistakable way, then to sit down beside them, one by one, before an open Bible and teach them at the same time the language which they so much need and, through the Biblical material, the ideas and spirit which have made the best of the nation what it is, this is one of the most God-like services in which any follower of Christ can engage.

POSSIBILITIES OF THE FUTURE

In the new day of the free circulation of humanity over the globe, population, like water seeking its level,

will have a strong and ever stronger tendency to come to equilibrium, filling all unoccupied spaces. Three hundred million souls may find a home in the United States without crowding together as much as people are crowded even now in some of the prosperous countries of the world. In the eastern sections of America large cities, even whole states, now have two-thirds of their people of foreign-born parentage. It is truly a New America in which we live—as new as it was in the days of the Pilgrims. In the West the condition is still more acute. On the western half of the continental United States, according to the census of 1910, only 13 per cent of the population of the whole country dwelt, but 18 per cent of the foreign-born of the whole country. Not only is the proportion of foreigners greater than in the country at large, but the institutions and traditions of life being less firmly established and the forces of evangelical religion being fewer, the bearing of the foreign element is far more decisive.

This relative condition is likely to increase rather than diminish. Heretofore the great cost of two or three thousand miles of railroad transit from the Atlantic ports of entry has largely prevented direct European migration to the Pacific slope. With the opening of the Panama Canal that prohibition is removed. The possibilities of population on the western side of the continent are not matters of conjecture but of demonstration. One of the nine republics of North America, that of El Salvador, has only a Pacific Ocean seaboard. Though it is densely populated it is one of the most prosperous of the North American sisterhood of republics, next to our own. The State

of California can easily support as many people per square mile. When it does it will have forty million souls. According to the Salvadorean standard the continental United States might have eight hundred and fifty million inhabitants, or one-half the present estimated population of the entire globe.

The world-neighbors are actually dropping in here, not one by one, now and then, but two every minute day and night, year in and year out. Are we giving them adequate Christian welcome or anything like it? Then, too, they are going back to the Old World every year three hundred thousand strong. What impression do they carry from us as to our Lord—as to the real Master of us? Is it Christ or Mammon? What a matchless chance is here for the redemption of the Old World and the whole world! There was never anything like it before since Jesus rose with scarred hands above the slopes of Olivet and sent His voice ringing down the ages, "Make disciples of all the nations."

APPENDIX

(PREPARED BY LEMUEL CALL BARNES)

TABLE I

Foreign-speaking Work of

HOME MISSION SOCIETIES AND BOARDS *

(In Continental United States only and not including work for American Indians.)

1912

LUTHERAN †

	Mission- aries	Amount Expended
Board of Home Missions of the General Synod of the Ev. Lutheran Church in the U. S..... Baltimore	30	\$ 8,570.00
Woman's Home and Foreign Missionary Society of the Gen. Synod of the Ev. Lutheran Church in the U. S..... Springfield, Ohio	4	2,000.00
The General Council of the Ev. Lutheran Church in North America Philadelphia	278	114,236.52
(Practically the whole work of the following general bodies is caring for unchurched immigrants of the Lutheran faith, but the figures given are of what might strictly be called their Home Missions.)		
German Missouri Synod St. Louis, Mo.	363	
Synod of Wisconsin, Minnesota and Michigan Milwaukee	369	
Joint Synod of Ohio..... Columbus, Ohio	400	
Norwegian Ev. Lutheran Synod of America Norway Lake, Minn.	115	40,000.00
Hauge's Norwegian Lutheran Synod of America	20	14,000.00
United Norwegian Lutheran Church in America St. Paul, Minn.	100	44,000.00
The Norwegian Free Church..... Minneapolis, Minn.		
	<hr/> 1,679	<hr/> \$225,806.52

* All Boards doing work in continental U. S. were asked to give data. Several replied that they are not doing this kind of work. A number of the Women's Boards are strictly auxiliary, and so give no data apart from those of their general denominational boards.

† The alphabetical order is departed from in putting the Lutheran first. This is not only because in several respects it is naturally the first to be thought of in connection with Protestant work among Europeans, but also because the figures in this table for all the other denominations are only for missionary societies and boards, while for Lutherans the figures are partly for such strictly missionary agencies and partly for entire Lutheran bodies.

	Mission- aries	Amount Expended
ADVENTIST		
Seventh-day Adventist Mission Board. Washington, D. C.	34	\$ 10,509.00
BAPTIST		
American Baptist Home Mission Society New York, N. Y.	282	60,709.80
Woman's American Baptist Home Mission Society Chicago, Ill.	108	50,000.00
American Baptist Publication Society Philadelphia, Pa.	39	20,443.38
Home Mission Board of the Southern Baptist Convention. Atlanta, Ga.		
Woman's Baptist Missionary Union. Atlanta, Ga.	19	9,000.00
Scandinavian Independent Baptist Denomination Britt, Ia.	6	3,000.00
CHRISTIAN		
Woman's Board for Home Missions of the Christian Church. Dayton, Ohio	1	1,000.00
CONGREGATIONAL		
Congregational Home Missionary Society New York, N. Y.	354	151,900.00
American Missionary Association. New York, N. Y.	43	17,650.00
Congregational Sunday-school and Publication Society Boston, Mass.	9	1,870.00
Church Building Aid Society.		27,900.00
Congregational Education Society.		21,570.00
DISCIPLES		
American Christian Missionary Society Cincinnati, Ohio	6	5,900.00
Christian Woman's Board of Missions Indianapolis, Ind.	20	25,000.00
METHODIST *		
Board of Home Missions and Church Extension of the Methodist Episcopal Church. Philadelphia, Pa.	800	276,350.00
Woman's Home Missionary Society of the Methodist Episcopal Church. Cincinnati, Ohio	79	94,040.00
Board of Missions of the Methodist Episcopal Church (South). Nashville, Tenn.	176	26,500.00
Woman's Missionary Council, Home Department M. E. Church (South) Nashville, Tenn.	57	51,791.98
MORAVIAN		
Society of the United Brethren for Propagating the Gospel. Bethlehem, Pa.	6	3,365.00
PENTECOSTAL CHURCH OF THE NAZARENE		
Gen. Missionary Board of the Pentecostal Church of the Nazarene. Chicago, Ill.	6	2,000.00
PRESBYTERIAN		
Board of Home Missions of the Presbyterian Church in the U. S. of America New York, N. Y.	284	153,332.00
Woman's Board of Home Missions of the Presbyterian Church in the U. S. of America. New York, N. Y.	24	33,773.10
Board of Publication and Sunday-school Work	20	27,001.00
Executive Committee of Home Missions of the Presbyterian Church in the U. S. (South). Atlanta, Ga.	50	25,300.00

* The figures do not include deaconesses, of which there are more than 1,000 in service, a large proportion of them doing city mission work among foreigners.

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	Mission- aries	Amount Expended
Board of Home Missions of the United Presbyterian Church of North America Pittsburg, Pa.	18	\$15,300.00
Woman's Gen. Missionary Society of the United Presbyterian Church of North America Pittsburg, Pa.	4	4,398.00
Central Board of Missions of the Reformed Presbyterian Church . . . Pittsburg, Pa.	1	2,500.00

PROTESTANT EPISCOPAL

Domestic and Foreign Missionary Society of the Protestant Epis- copal Church in the U. S. of America New York, N. Y.	3	4,000.00
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REFORMED

Board of Domestic Missions of the Reformed Church in America . . . New York, N. Y.	96	42,507.00
Woman's Board of Domestic Mis- sions of the Reformed Church in America New York, N. Y.	3	3,000.00
Board of Home Missions, Reformed Church in U. S. Philadelphia, Pa.	16	8,975.00
Woman's Home and Foreign Mis- sionary Society of the Reformed Church in the U. S. General Synod		7,800.00

UNITED BRETHREN

Woman's Missionary Association of the United Brethren in Christ . . . Huntington, Ind.	13	890.00
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UNITED EVANGELICAL

Home and Foreign Missionary So- ciety of the United Evangelical Church Penbrook, Pa.	8	2,100.00
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	2,587	\$1,191,375.26
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KINDRED BODIES *

American Bible Society	200	\$ 100,000.00
American Tract Society	53	30,000.00
Young Men's Christian Association	29	50,000.00
Young Women's Christian Association	11	23,000.00
Salvation Army	221	122,314.00

	514	\$ 325,314.00
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GRAND TOTALS †

Lutheran Bodies	1,679	\$ 225,806.52
Missionary Boards	2,587	1,191,375.26
Kindred Bodies	514	325,314.00

	4,780	\$1,742,495.78
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* The figures given here are official estimates in part. They represent only work exclusively or chiefly for foreigners. All these organizations have many more workers with corresponding outlay in part for foreigners.

† It must be borne in mind that this is only a small part of what the evangelical churches are doing for immigrants. For example, the items in this table amount to only one-seventh of the work of Northern Baptists for immigrants shown in Table II. In addition to that, vast amounts of work by all denominations in this field are not subject to tabulation. But if the above ascertained aggregate should be multiplied by only seven it would give a total of ten million dollars.

TABLE II
Foreign-speaking Work of
DENOMINATIONS (AVAILABLE SAMPLES)
Among Specified Nationalities

Table I showed the work of general Home Mission Societies and Boards in only two particulars. Table II shows the entire work in nine particulars among nationalities reached by the denominations named, including both work sustained by various agencies and self-supporting work. The tables are incomplete in spite of all the pains taken. Additions and corrections are solicited. It should be especially remembered that the church members given are only those in the foreign-speaking churches. There are large numbers, perhaps as many more, in English-speaking churches.

CONGREGATIONALISTS

Nationality	Churches and Missions	Members	S.	Pupils	Salaried Men	Annual Expend.	When Work Began	English Classes	Pupils
Albanian	1				1	\$ 400	1909		
Armenian	29	501	6	277	14	9,762	1883	1	20
Bohemian	28	868	8	555	19	8,831	1887		
Chinese	20	256	22		16	7,733	1890	5	233
Dano-Norweg ..	80	3,000	81	700	55	36,250	1849	1	1
Finnish	50	520	24	933	24	7,436	1888		
French	9	450	8	250	6	3,500	1876		
German	226	12,891				150,000	1847		
Greek	14	41	1	9	16	2,856	1895	1	2
Indian	44	1,301		797	42	9,000			
Italian	21	1,207				15,094	1899	1	5
Japanese	21	520			18	8,733	1900	9	393
Polish	2	90	2	90	3	1,800			
Portuguese	4		1	13	8	1,087	1909	1	1
Spanish	2	38	2	81	2	775	1897	1	1
Syrian	1	23	1	56	1	600	1008		
Welsh	37	2,400	35	2,000	30	12,010	1848		
Slovak	8	216	7	200	7	5,000			
Croatian	1	15	1	20	1	700			
Persian	1	60	1	40	2	250			
Swede-Finn. ...	1	20	1	20	1	600	1907		
Hindu	1	30	1	30	2	900			
Turkish	1	62	1	30	1	900			
Swedish	117	8,729	105	7,824	101	121,211			
Mexican	5	151	8	266	21	12,334	1882		
Bulgarian					1	1,500	1888		
26	724	33,389	316	14,191	392	\$419,862		20	656

NORTHERN BAPTISTS

Nationality	Churches and Missions	Church Members	Bible Schools	Pupils	Salaried- Workers— Men	Salaried- Workers— Women	Current Expenses	Classes in English for Adults	Pupils
Bohemian	8	456	7	1,350	4	2	\$ 6,361.00		
Danish	53	3,874	54	3,016	45	4	43,313.23	25	310
Chinese	12	209	5	155	3	9	8,450.00	18	98
Finnish	12	417	7	292	10	2	5,392.00	3	21
French	24	723	10	305	12	1	10,591.00	2	55
German	369	30,746	355	24,894	268	24	327,614.94	2	26
Hollandish	1				1	1	75.00		
Hungarian	19	264	13	416	13	5	17,450.00	15	150
Greek	2	13			2		150.00		
Italian	58	1,494	40	3,497	51	11	24,724.74	36	451
Japanese	2	73	2		3	2	1,700.00		
Jewish	1					1	600.00		
Lettish	5	481	4	115	4		5,500.00	1	10
Norwegian	41	2,040	24	1,223	36	6	25,234.00		
Polish	14	598	10	540	9	2	5,950.00	4	80
Portuguese	3	86	3	118	4	2	2,720.00	1	1
Roumanian	7	233	2	75	5	1	2,300.00	1	14
Russian	8	340	9	460	7	2	4,700.00	7	84
Ruthenian	1	45							
Slovenian	2	25	1	50	1		1,092.00		
Slovak	13	380	5	235	9	3	7,700.00	2	30
Spanish-speaking	7	24	7	185	5	3	4,700.00	1	
Swedish	374	27,929	356	22,208	232	7	351,847.02	9	250
Syrian	2	16	2	179	1	3	1,586.73	1	
24	1,038	70,466	916	59,313	725	89	\$860,751.66	128	1,580

PRESBYTERIANS, U. S. A.

Nationality	Churches and Missions	Reporting	Accessions		Total Members	Sunday- school	Beneficence	
			Exam.	Certif.			Boards	Congre- gation
Bohemian	41	39	177	20	1,910	2,625	\$ 1,800	\$ 18,394
Other Slavic.	20	17	57	4	702	993	334	4,334
Magyar (Hungarian).	34	24	437	132	2,546	788	1,089	13,883
Italian	74	49	840	85	3,821	4,668	663	12,941
French	6	5	29	6	714	661	633	9,594
Scandinavian	1	1	9		93	40	12	448
Welsh	3	3	6	20	158	60	45	2,570
Syrian	4	3			94	10		385
Armenian	5	4	34	13	327	415	388	4,074
Chinese	9	6	19	7	240	234	2,127	1,442
Japanese	9	4	26	12	393	79	28	2,096
Korean	4	4			560			1,446
Spanish (Mexican)	44	44	132	37	1,507	973	503	5,108
German	139	137	915	61	14,401	17,592	26,106	216,841
15	394	341	2,691	399	27,466	29,213	\$33,728	\$293,863

SUMMARY

Including several items not in the foregoing tables

	1	2	3	4	5	6	7	8
	Churches and Missions	Church Members	S. S.	Pupils	Salaried- Workers— Men	Salaried- Workers— Women	Current Expenses	Education
Congregation- alists								
27 Languages.	724	33,389	316	14,191	392	30	\$ 419,862	\$ 35,734
Methodists * (North)								
8 Languages.	1,220	88,045	1,191	84,745	800	300	276,350	
Northern Baptists								
24 Languages.	1,038	70,466	916	59,313	725	89	860,751	55,000
Presbyterians, U. S. A.								
15 Languages.	394	27,466		29,213	284	35	700,000	84,766
	3,376	219,366	2,423	187,462	2,201	454	\$2,256,963	\$175,500

* It should be observed that the Methodist data in the first four columns are for only the eight nationalities for which they have as yet compiled the figures. The fifth and sixth columns give the entire number of foreign-speaking salaried workers, but are estimates rather than statistics. The seventh column is only the amount expended by the Board of Home Missions. If the facts were ascertainable corresponding to those of the other denominations, this item might be in the neighborhood of one million dollars.

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